THE Methodist Woman

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MRS. GEO. W. KEEN, Publication Manager

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Volume 4 October, 1943 Number 2

FEATURES . . .

November Eleven, World Community Day..... 3

Clementina Butler, Missionary Enthusiast. *Mrs. Franklin Reed*..... 4

A New Phase of Missionary Work. *Clementina Butler*.. 6

India's Illiteracy Ablaze. *Ruth Ure*..... 9

The Spread of Christianity Through the Printed Word. *Francis Carr Stifler*..... 12

Literature for African Peoples. *Margaret Wrong*..... 14

Christian Literature for Latin America. *Wade Crawford Barclay*..... 16

Clark College Meets New Demands. *James P. Brawley* 18

Harwood Students Serve: *Verr Zeliff*..... 20

DEPARTMENTAL SUGGESTIONS . . .

An Open Letter to Secretaries of Christian Social Relations and Local Church Activities. *Thelma Stevens*.. 22

Organization and Promotion. *Mrs. V. F. DeVinny*.... 24

Education and Cultivation. *Mrs. Helen B. Bourne*.... 25

Wesleyan Service Guild. *Marion Lela Norris*..... 26

PLUS . . .

The Dollars Increase..... 28

Week of Prayer and Self-Denial..... 29, 32

Jurisdiction News..... 30

Furloughed Missionaries..... 31

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Who's Who

Our Cover Page. **The October issue of *The Methodist Woman* pays tribute to Miss Clementina Butler, Brookline, Massachusetts, chairman of the Committee on Christian Literature for Women and Children in Mission Fields. Miss Butler has pioneered in this field which is now recognized as one of the strategic phases of missionary endeavor. This tribute comes at an appropriate time for Methodist women this year are studying the problem of literacy and literature. The committee of which Miss Butler is chairman is interdenominational and shares in the gifts of the World Day of Prayer observance held each year the first Friday in Lent.**

Mrs. Franklin Reed, **Westfield, New Jersey. Member of Committee on Christian Literature for Women and Children in Mission Fields; vice-president World Federation of Methodist Women and recording secretary Northeastern Jurisdiction Woman's Society of Christian Service.**

Francis Carr Stifler, **Editorial Secretary American Bible Society, New York, N. Y.**

Ruth Ure, **Secretary of Literature, National Christian Council of India.**

Margaret Wrong, **International Committee on Christian Literature for Africa.**

Wade Crawford Barclay, **Executive Secretary of the Joint Committee on Religious Education in Foreign Fields of The Methodist Church and Chairman of the Committee on Christian Literature of the Committee on Co-operation in Latin America.**

James P. Brawley, **President of Clark College, Atlanta, Georgia.**

Verr Zeliff, **Superintendent Harwood School, Albuquerque, New Mexico.**

The November Issue "The Methodist Woman," **will bring a picture of Christian observances in our home mission schools, settlements, and hospitals and will be valuable material for women studying "The Church and America's Peoples."**

RETREAT PACKET

for Spiritual Life Department is now available at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Price, 25 cents.

The Methodist Woman

November Eleven
World Community Day

Theme—"The Price of an Enduring Peace"

At the First Assembly of the United Council of Church Women held in Cleveland in December, 1942, Mrs. Albert Palmer, the president of the Chicago Council of Church Women, made a motion that a day be set aside in the fall of 1943 by the church women for a study of peace. The group voted for this unanimously.

But how was it to be done? The United Council of Church Women could reach the presidents of the organized Councils of Church Women in local communities and the ten thousand chairmen of the World Day of Prayer groups, but there were ten million Protestant church women. How then could this be accomplished? By the unified efforts of all denominational women's organizations. It was these denominational organizations that reached the ten million women.

The national presidents and executive secretaries of these organized groups met in June. Each one had their own study on the new world order. Each one was doing everything they could to interest all the women of their denomination; but they realized that in unity lay strength, and so they decided that they would unite on this one day's study—the date, November 11; the day to be called "World Community Day" (the name itself seemed to be an inspiration)—the theme, "The Price of an Enduring Peace."

These leaders then turned to the United Council of Church Women and said, "Your organization is the way through which we can work together. You appoint a committee to prepare this material, then each organization will take enough leaflets to send one to the president of each society in its denomination, asking that president to confer with the presidents of the other denominations in the city and to plan for the day's study interdenominationally."

This becomes one of the greatest adventures in Christian unity ever attempted by church women. The day's study is to begin at 10:30 in the morning. The worship service has been prepared by Dr. Margaret T. Applegarth. Special emphasis is being placed on the luncheon period, urging the churches not to have a regular luncheon, but to ask each woman to bring something to break her fast and during this period to have presented the material which has been prepared by Dr. Leslie Bates Moss, general secretary of the Church Commission for Overseas Relief and Reconstruction. The material for the four topics of discussion has been prepared by experts in that field.

One of the most significant parts of the day's program is the last ten minutes when the women are being asked to vote on two questions relating to this whole problem of the new world order. This is to be a secret ballot. The results are to be counted before the women leave the church, and a post card with the total vote, signed by the chairman of the day, is to be sent to the office of the United Council of Church Women, 156 Fifth Avenue, New York, N. Y. This vote will be tabulated and the results will be sent to Congressmen. This will give one of the greatest cross sections of public opinion of church women that has ever been secured.

Plans are being made for a world broadcast when women from other nations will speak to the church women of America.

This is not a meeting that comes to a community, but it comes from the women in the community themselves. Over 85,000 leaflets* have been sent out by the denominations to their local presidents. The women of other faiths are asked to join in this day's study. Also letters are being sent out to other national women's organizations who represent church women to help promote the interest of their women locally in this great project. Think what it will mean to have ten million women meeting together on November 11 to study as church women what can be done to "build a new earth wherein dwelleth righteousness."

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*Additional copies of the above literature can be secured from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

(Program pamphlet, 10 cents.)

Clementina Butler, Missionary Enthusiast

By Mrs. Franklin Reed

It is an amazing fact to contemplate that the chairman of the Committee on Christian Literature for Women and Children in Mission Fields, Inc., should also be one of the founders. Sacred history reminds us that only rarely are God's co-laborers privileged to "partake of the inheritance." Moses saw the land of promise but "could not go over thither." "I have laid the foundation and another buildeth thereon," said Paul. But Clementina Butler, to whose open heart came a vision of the dire need for Christian literature for women and children in mission fields, today, at the age of eighty-one, presides with unabated effectiveness and enthusiasm over this great interdenominational body, studying constantly present world conditions that the committee may be able to anticipate and meet the needs of women and children in mission fields.

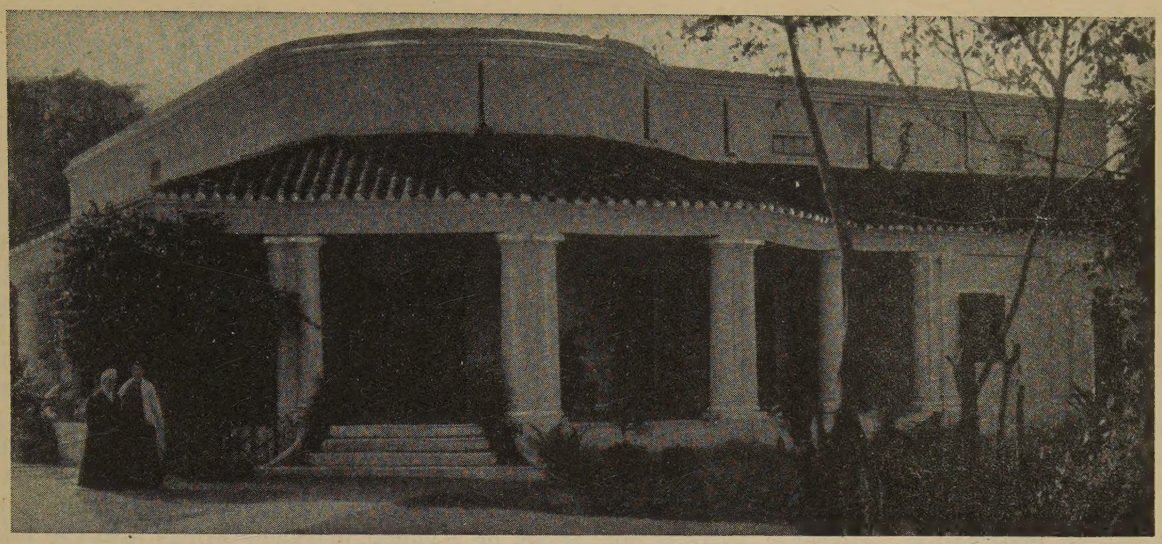
The committee's phenomenal thirty years of growth, the vastness of its scope and program, the interdenominational and international character of its support may be read on other pages. It is to the woman, Clementina Butler, chairman and co-founder, that this member of the committee would pay tribute. Other strong and devoted women have contributed to its success as the years have rolled by and Miss Butler would insist that these have played an equal part. But from the beginning unto the present hour, those privileged thus to serve have been intrigued, humbled, and challenged by the unique personality back of all that has come to pass.

It has been said that Divine Providence selects its instruments from a recognition of their fitness and a prerecognition how they will, in full freedom, fulfill their mission. No one knowing of Miss Butler's numerous achievements in the days before and since this Christian Literature Committee was formed could doubt that here was a woman born to be a leader and a pioneer. And those who know her personally recognize that those certain endowments and pioneer qualities—a powerful vitality, a keen intellect, and an iron will—have met in her. Success would have been hers in any walk of life, but in full freedom she chose to work for the kingdom of God through the channels of literature.

Miss Butler was born almost eighty-two years ago at Bareilly, India, five years after Dr. and Mrs. William Butler had opened the first Methodist mission in all that great country. Her life was molded before she was born by the hardships which her parents endured during those five difficult years. There was the awful Sepoy Mutiny, which destroyed the first little home and mission, including all their precious and so necessary books; a scourge of jungle fever accompanied by tropical rains and a scarcity of food; an edict that all Christians were to be killed and a special reward of five hundred rupees for the capture of Dr. Butler—his gallows actually erected. It was necessary, along with the other things, to fight discouragement itself, but fight they did and bravely went back to begin again after the long weary months had passed. Of such fortitude was this child made.

Books, printed tracts, and Christian literature in general, were a part of her earliest knowledge. The little Clementina took her first steps around the crude printing press which her father managed to secure after much effort—but it had no roller for the ink. However, the imperative need for copies of the first catechism, hymns, etc., spurred her father into the unfamiliar field of experimentation until, with the help of another missionary, a successful roll was made of glue and molasses. From such a beginning did the largest mission press in southern Asia stem, and the twin idea that Christianity and Christian literature were two parts of a whole was indelibly stamped upon this young mind. It was years later, in 1906, when Miss Butler was visiting India for the jubilee of the founding of the Methodist mission, that God spoke to her directly. With the passing of the years she had built more and more stately mansions for her soul as she had undertaken one piece of Kingdom building after another. It was time now to begin the most far-reaching of them all.

Christianity was firmly established in India but the necessary Christian literature for women and children was woefully and dangerously lacking Changed hearts might slip back into old beliefs because there was no reading matter to sustain and enlighten the women and children. Miss Butler's interests had long since taken on an international character, and during a period of service in Mexico she learned that the needs she was seeing in India was true in other fields. Gathering likeminded women of various denominations around her, the Committee on Christian Literature for Women and Children in Mission Fields was founded.



The first home of Clementina Butler which was erected by her father in India from old bricks salvaged from other buildings

The First Publication

The first publication which the committee sponsored was the *Woman's Messenger*, a magazine for Chinese Christian Women, which a Methodist missionary, Miss Laura M. White, was endeavoring to establish but with insufficient funds. The committee made its first grant to save this publication which has had an honorable record for thirty years since. When the proposition to help the young people in India was considered the difficulty arose about supplying reading matter in so many different languages. Miss Butler solved this problem by proposing that the magazines for young people should be issued first in English. This edition became so popular that the various languages demanded their own editions. The success of this charming magazine for the teen-age induced the missionaries in Egypt to ask for a similar magazine for Arabic-speaking girls. Ten years of research followed before Miss Butler was satisfied that they had just the right kind of a publication to put into the hands of Moslem girls. Each of these new adventures was very carefully watched so that no false step might offend a government of national custom, at the same time making sure that each copy carried the Christian message. Now she is planning for two more magazines: one for the women and children of Turkey and another for Iran.

We cannot mention all the achievements of this long and fruitful life. To hear some of the various experiences from her own lips is an unforgettable pleasure. Whatever their nature there is certain to be plenty of color. A friend, in speaking of her, said that he had known an educator who had the fact but "lacked phosphorescence." "Miss Butler," he continued, "has not only the facts but also the phosphorescence which puts life and glow into everything she does, so that people readily follow her leadership."

Our friend has lived in many countries during these fruitful years. By the time she was eleven she had mastered her third language and spoke it so fluently that she acted as interpreter for her father as he directed the masons, carpenters, plumbers, and painters while building Trinity Church in Mexico City. Later, realizing that the great Woman's Foreign Missionary Society needed a well-organized home base for its support, she pushed the idea vigorously, and then for thirty-four years she served as Home Base Secretary for the New England Branch.

In 1908, Miss Butler was instrumental in establishing the Central Committee for the United Study of Missions, and served seven years as its secretary-treasurer. She also aided the movement for summer conferences of women's missionary boards.

Miss Butler has interested the committee this year to help with the marvelous literacy campaign of Dr. Frank Laubach by making a generous contribution for publication in the Tamil language in the new Romanized alphabet. And so the chairman continues to preside, vigorous in mind and body, and fully familiar with the details of each of the committee's publications. Miracle, indeed! And this writer, in deep humility, glimpses the other miracle here portrayed—the many things which God and one consecrated woman can bring to pass in the short space of eighty-one years.

A New Phase of Missionary Work

By Clementina Butler

In the endeavor which we call missionary work there is nothing which commands more attention of late than the question of suitable literature. The human voice can reach only so far, but the printed leaf may speak to regions even beyond our sight or knowledge.

The great Literature Societies functioning in this land and Great Britain, and also in the larger divisions of the mission field, are accomplishing a marvelous work. The British Bible Society and the American Bible Society are turning out annually the Word of God to an extent in figures which staggers our imagination. However, there is one branch of literary effort which may not have received due attention. That is the monthly periodical.

It seemed to me during several visits to India and also other fields not only of my own, but of various denominations, that one class of readers was being forgotten. That was the children, youth, and semi-literate women in the homes. The Sunday-school lesson papers are, of course, the first consideration, but what about the problem of the youngster who has learned to read and then has nothing beyond the lesson papers to illumine the first and greatest thing, the Good Book? Young people's hands over there, as do ours here, stretch out for something more. Do we not in Christian homes have the secular magazines, the story books, the material which we sometimes call "light literature"? Here is where monthly Christian periodicals can greatly aid our purpose.

It is a real danger on the mission fields for our young boys and girls particularly, to have nothing provided in the way of periodical reading material between the Sunday-school lesson papers and the alluring but often dangerously offensive magazines displayed on many of the bookstands. It is impossible to measure the harm which a bad book or a vulgar magazine brings into the home.

What is proper mental food for the teen agers in our Christian community? Shall we fail to provide the material which will so satisfy their normal desire for entertainment, information, knowledge of other peoples and customs, travel, history, and stories of noble Christian lives? Should not the homes of our people be thus enriched, and are not the children safer there with their parents enjoying a good magazine than out in the street following the idol processions? Shall we keep our good things to ourselves, or shall we share them and thus undergird the Christian home?

It is this particular phase of the problem which

Our gift to the young people of India, in ten tongues

English
Urdu
Malayalam
Telugu
Hindi
Tamil
Marathi
Burmese
Gujerati
Bengali

has intrigued the members of the Committee on Christian Literature for Women and Children in Mission Fields. Christ told us to feed the lambs of the flock, and are not these, the Christian children, a particular responsibility of ours?

Imagine the joy in a home on a mission field when the mother sees her child absorbed in something which she knows is safe and good—when he laughs at a story in his magazine which the Christian editor has guarded from all taint! The old Begum of Bophal was a bigoted Moslem, but she subscribed for the *Treasure Chest* because she knew that her granddaughters who read English, as she did not, would find nothing harmful in that magazine!

Publishing of Magazines

It is a significant fact that the excellence of our youth publications in India, from the cultural point, has so impressed the Educational Boards of almost all the large Provinces that they publicly endorse the magazine for use in high schools. We have therefore found a new avenue into the non-Christian home, for every copy carries the Christian message in some form, and thus it finds entry into homes where the door would be shut to anything bearing the tag of a mission, or that savored of propaganda. And if we can believe that "the entrance of God's word giveth light," we may trust that the precious seed shall not fail sometime to bring forth fruit. So here this interdenominational, international Committee presents to The Methodist Church a roster of its work, serving as it does in nine different countries, publishing thirty-one monthly magazines, in twenty-six languages. Look at the list:

In India Alone

Treasure Chest in English

Language editions

Bengali	Marathi
Gujerati	Tamil
Hindo	Telegu
Malayalam	Urdu

Affiliated Publications

Assamese	Lushai
Burmese	Mikir
Garo	Oriya
Kachin	Pwo Karen
Kanarese	Santali
Khasi	Sgaw Karen

Christian Street

Listen to this story: The world knows of the unfortunate class of people—sixty millions of them—named as Untouchables, in India. It is almost impossible to get them to feel that they are worth anything—because their religion has held them down through the centuries until the inferiority complex is ingrained in their hearts. It is sad to go through the fields and see a group

Our gift to the women and children of many lands

Africa China	Mexico China	Argentina China	Spanish Republics Egypt	Japan Korea

of farmers moving away and moving away, and when asked why they flee from us, to have the response that they are Untouchables and dare not approach a superior caste man.

The Christian missionary goes down into the Untouchable villages and takes a child out of its squalor into a Christian school where all are taught that we are children of God, alike precious in his sight. Two lads from a certain Untouchable street came to a Christian boarding school and there learned of the nobility of living as children of God. One, returning earlier to his village, pledged his chum to write to him and gave him the exact directions. Boy Number One waited in his village for word from his schoolmate, but none came. Finally he approached the postman, who came occasionally to open the one post box in the whole village. The postman denied having received any letter but the boy persisted that the letter must have come. Finally yielding to the boy's importunity, the postman inquired how the letter had been addressed, and the boy answered that it would come in his name, to Christian Street. "Yes indeed," asserted the lad, "this used to be called the Untouchable Street because Untouchables lived here, but I am a Christian, so now it shall be Christian Street!"

One wonders what tale of Christian courage the lad had read in the *Treasure Chest* which gave him the valor to thus defy the hoary injustice of Hinduism. What great influence this magazine may have in inspiring these Untouchables to rise and acquit themselves like men!

Teaching by Story

The method of teaching by story is very effective. Take the magazine *Listen*, to the support of which our Committee contributes generously. There is a part of Africa where the "jiggers" are extremely troublesome. This pest is very infectious since the eggs fall off the sores on the feet and attach themselves to other victims. Remedies are known but require bottles to be filled—and the African village boy does not have any bottles and there may not be a drugstore for many miles, so *Listen* carried this story:

A boy wanted to go to the Mission school. He was about to be admitted when the missionary looked down at his feet and saw the jigger sores. With deep regret in his heart he told the boy he could not be accepted for fear the other boys would be infected. The lad was turning away bitterly disappointed, but the missionary told him what might be done. He was to go home and bathe his feet in kerosene oil. This prescription did not require an expensive trip to a drugstore. The lad tried the remedy and in a few weeks came back with a shining face and clean feet to claim the coveted admittance.

In China we have not only been supporting the *Woman's Messenger*, but also a magazine for little children, well-named *Happy Childhood*. During the awful years through which that brave republic is passing the Christian Literature Society, through which we work, has published larger editions of our charming little magazine for distribution to the unfortunate creatures in concentration camps. Its bright colors and cheery little stories have been of untold comfort to these victims of injustice and cruelty. One little Chinese lad was heard to say, "I don't know how I could get along without my *Happy Childhood!*"

As we think of the lovely daughter of Pharoah who stretched out her hand in compassion to the little Moses, in his ark on the waters of the Nile, are we not glad that we are paying something of our debt to that generous-hearted princess as we provide for the girls in Egypt a beautiful, wholesome magazine, *El Taliba?* It is sad to record that many American women's magazines are barred from entrance into Egypt because the Government objects to the nudity displayed in many of the pictures. In the Egyptian woman's emergence from the thraldom of ancient customs she craves information about Western habits and costumes. In *El Taliba* we have a page of fashions, to be sure, but they are the type which are sufficiently sensible to meet even the strict modesty of the Moslem women.

A new enterprise, and one which should command the attention of our Methodist women particularly, is *Gente Nueva* (Other People), a magazine which we have just established for all Spanish-speaking America. It is published in Santiago, Chile, and is edited by one of our Chilean Methodist young women. After two years' study of journalism in Northwestern University she has begun this publication which it is hoped will find acceptance not only in South America, but in Mexico, the West Indies, and among the many Mexicans located in the southwestern part of the United States. It is to be not only Christian but a vehicle for international friendship between the Latin Americans and the Anglo-Saxon members of the one American family. Many are subscribing for it to use in Spanish classes and in high schools in this country. It may be subscribed for through addressing *Gente Nueva*, Room 1101, 156 Fifth Avenue, New York, N. Y.

Some of the plans which are being studied by the Committee include help in Ethiopia, where the Christian Emperor and Empress welcome efforts to raise the people. A magazine for girls is being

planned, with Christian books suited for the boys and girls. Persia has also responded to our inquiry that they want a Christian magazine for women and girls, and a generous grant has just been made for a magazine for Christian women, to be published in Arabic, possibly in Beirut.

The whole world is interested in the marvelous work of Dr. Frank Laubach and his method of teaching the illiterates to read, particularly in the Philippines and India. Nothing like it has ever been known, and we are working with him particularly in the Tamil field in India. That language, for instance, has 264 characters, but a missionary woman has been able to express all Tamil words with the use of 26 Roman characters. Imagine the difference in facing a child with 264 characters before he can begin to read—and the simple 26! Dr. Laubach has prepared the charts for this Romanized Tamil by which it is expected that a child or adult can learn to read in a few brief lessons.

After having ascertained that Nehru and Gandhi have come to accept the simplification of their alphabets—if India is ever to become literate—and noting Turkey's already successful adoption of the Roman letters, we have made a generous contribution for this splendid experiment and are financing a magazine for Christian women in the Romanized Tamil.

On the Day of Prayer when we bring our offering for Christian Literature, let us remember that we are giving more than paper and ink. We are scattering Talking Leaves. Let us pray that they will tell the Gospel story in many lands, to many hearts.

India's Illiteracy Ablaze

By Ruth Ure

A FIRE was started in India six years ago, called the Adult Literacy Campaign. India has been full of fires, real and threatened, in the past two years. But the Literacy Campaign is by far the most important fire of them all. For when it achieves its purpose millions of human beings will have been released from personal bondage. Inability to read and write in such an age as this binds the mind and handicaps the spirit and through economic repercussions puts even the body at the mercy of the clever. If ever a fire of liberation was necessary this one is!

But is it really burning? And with what fervor, and with what success?

Well, it is like all fires—at first the kindling blazes spectacularly, then the edges die down a bit, but the center catches and burns steadily and the heat begins to be felt. That, in a sentence, is the present state of the Literacy Campaign in India.

Unquenchable Enthusiasm

Everywhere one meets *people* in whom an unquenchable enthusiasm for the eradication of illiteracy has been born. Such unexpected meetings have been the brightest and most magnetic spots in the pattern of my travels. A Christian college boy, just out of jail for his share in civil disobedience, telephones in Mysore that he must talk with me, and spends the whole time describing the village adult schools where his fellow students labor.

A Muslim headmaster in the state of Malerkotla writes that I must visit his night school and begs advice concerning the manuscript of a manual for literacy teachers which he has just written and will publish at his own expense, to add to three excellent Urdu readers he has already produced. A Hindu factory manager gets me in a corner at a banquet at the All-India Education Conference to outline his plans for educating his employees. A Sikh inspector of schools calls to invite me to address a thousand bearded villagers at a literacy mela. A government official joins me in an Indore garden and we get right down on the grass to study his ingenious Marathi charts. A rich purdah woman on the train glows with pleasure as she speaks of having taught all her servants to read.

For all of these and hundreds like them adult education is a hobby, or shall I say a holy avocation, so fraught with thrilling possibilities for the country and for mankind that it is joyfully stuffed into every spare moment.

And then there are the other hundreds who have dedicated *all* their time, with or without remuneration, to literacy. Outstanding are the leaders in the Telugu Church campaign, at least one expert for each denomination and among the Lutherans one for each of the five Synods, men wholly given to their work, all captained by Mr. K. J. G. Sundaram, that slight but tireless figure with an absolute genius for promotional methods, from extended tours to captivating posters. This section of the campaign at the last report was reaching more than 22,000 men and women!

Mr. Gopalkrishnan is another with contagious

enthusiasm; he is a former Y. M. C. A. secretary who became the first paid organizer of the Adult Education Association, with all of South India as his field; his letters pursue me to list people on my itinerary whose potential interest is worth investigating. Mr. T. J. R. Gopal also belongs to South India, the Brahmin of Theosophist persuasion who is an active spirit in several movements—the Dr. Laubach Literacy Center, the South Indian Adult Education Association, a rural reading project—and who gave me a breathless day of visiting some illustrious members of the National Congress who were akin to us in zeal for social service.

Coming north again, one finds Mr. Bilas Mukerji, the Christian Council Literacy Committee chairman, to whom the government of Bengal turns for adult reading materials and the manual for training teachers in a great new campaign. Miss Rajus Dongre in Bombay, Mr. Ithiel Master in Gujarat, missionaries like Miss Austin, Mrs. Parker, Miss Fehr, Miss Barrett, Dr. Harper, Mr. Osgood, Mr. Dudley—no, it is impossible to name even the chief leaders. Whereas, the extent of the group like the Rev. Mr. Grey, the village pastor who wrote Punjabi readers and with his daughters managed to teach a large proportion of his congregation, is known to no one, though everyone knows that on this group depend final results.

The center burns steadily, for at the center are people whose hearts are wholly in the work. This was abundantly demonstrated in August, 1942. The conveners of eleven of the fourteen Provincial Christian Council Committees on Adult Literacy gathered in Nagpur for a stirring conference, one of the most valuable steps yet taken for the diffusion of information and inspiration in the campain. Everyone was so deep in the subject that there wasn't time to worry about the riots then going on!

Tangible Results

But what are these people really accomplishing? Is the heat beginning to be felt? There are two answers, the tangible and the intangible results.

The total literacy of India has risen from 8% in 1931 to 12% in 1941. Four per cent in a decade may not sound like much, but when put against the fact that hitherto there has been only 1% or less gain in a decade this quadrupling of speed is to be trumpeted abroad. Government's increased emphasis on formal education is partly responsible, but the literacy campaign with its hundreds of thousands of new literates in the past five years takes much of the glory. At the same time it takes courage for a far better record in 1951.

An encouraging rise in the literacy of the Christian community is reported by many—such as the United Church of Northern India, "percentage of literacy is only 13.67%, but of these literates less than one-half were literate three years ago"; the Andhra area, "learned to read . . . . 11,521 men and 2,114 women, able to read since campaign . . . . 7,336 men and 1,430 women"; Santal area, "913 Christians in 181 villages are in reading classes."

Classes multiply. Mr. Benjamin Soren, the literacy director for the Santal Christian Council, writes: "I visited 84 centers, traveled 2,836 miles, held institutes in nine places, lectured to 715 people in 34 places, and talked to 3,405 men and women in 21 villages." An area report from Bengal speaks of 700 men in 16 classes. The Chandkhuri Leper Home reports that "64 patients have learned to read and 92 more want to." Thus from the wide travels of a promoter to the most unlikely local spots there is evidence of progress. Speaking of unlikely spots, among the liveliest classes I've seen were those in a Punjab jail, where remission is granted for learning! And where each convict has a private cement blackboard on the wall above his bed for practicing writing during rest hour. That ingenuity was more sensible than the pair of pink spectacles passed hopefully among the Telegu men taking examinations at night in a mud schoolhouse packed with learners. They all passed with flying colors, having learned faithfully, but they evidently felt that the glasses bolstered morale!

The new materials have lessened learning time from two or three years to two or three months—and everyone can learn. If anyone yet needs proof let him visit an old widow in Ahmedabad, who so longed to read and had tried and tried to learn, always fruitlessly; then when after her three years of failure the new lessons came it took exactly three months for her to become an independent reader! How often this experience has been duplicated—and what shining faces it creates!

Devices spring up to add spice. Bishop Pickett promised a mela in the first Christian village of Gujarat to become 100% literate. The headmaster of the high school in Orissa offered a silver medal to the individual in the area who would teach the largest number of illiterate adults to read and write during the year. Rallies have been held in various centers, where new literates from surrounding villages have gathered to show their prowess in reading. Certificates and badges have been publicly awarded to those who have learned to read and to those who have taught others. (I saw one proud new literate bring to a rally ten others whom he had taught!) In the United Provinces a star has been put on the houses where every member of the family can read. As a corollary to this, some districts prepared a chart of all circuits, with a trailer of black paper for each pastor showing a star for every literate family in his congregation. Adult Education stalls at exhibitions, reading gardens, panels of leaders who stood ready to train teachers in any center—these are samples of some of the ideas which popularize the campaign.

An organized picture can be seen: materials in thirteen main languages, backed by several types of research; adult literacy committees in fourteen provincial and language areas, co-ordinated by the Central Committee of the National Christian Council; organizers and full-time and volunteer workers, prepared in training conferences; close association with all organizations working in any branch of adult education; and a strong promotional program. All this has been outlined in a previous report of which this is the illustrated section!

Intangible Results

Personality development. A bright adult who in three months' study became a fluent reader was employed by his teacher to teach in a regular school. But he refused to listen to any mention

(*Continued on page 30*)

The Spread of Christianity Through the Printed Word

By Francis Carr Stifler

In his recent fascinating book entitled, *Christianity Goes to Press*, Dr. Edgar J. Goodspeed calls attention to the fact "that within twenty years of the death of Jesus, Christianity entered the Greek world and found itself in an atmosphere of books, of writing and publishing, of authors and readers; of all of which it soon learned to take amazing advantage."

From the day when Paul first took his pen to write the first line of his first letter, the Christian religion has thrived on the publication of its authoritative documents.

From the very beginning the Christian missionary has realized that unless his work is undergirded with the Written Word, it is doomed to failure. This conviction lies behind the amazing story of the translation and publication of the Scriptures into the tongues of men.

Beginning possibly with Ulfilas, the Apostle to the Goths in the fourth century, literally hundreds of languages have been reduced to writing in order that the gospel might then be given to the people in a permanent form. The librarian of the American Bible Society reported at the opening of 1942 that some substantial part of the Bible is now available in 1,055 languages.

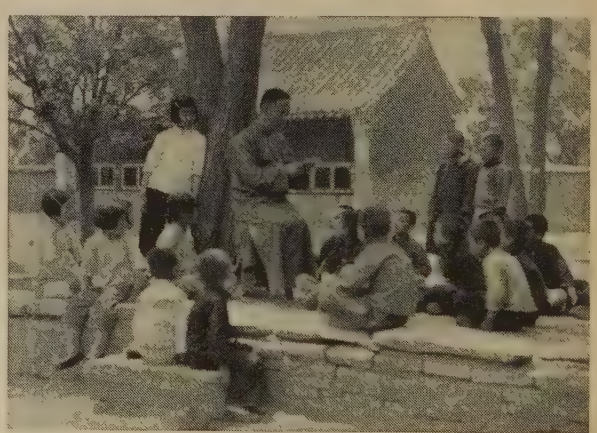
By the middle of the fifteenth century, which marked the advent of printing, the Bible had found its way into thirty-three languages, including all the principal ones of Europe. With the aid of printing, and the arrival of the new days of the Renaissance, came a fresh impulse to publish the Word, which increased the number of languages to possess it from 33 to 71 by the beginning of the nineteenth century.

Among other fruits of these epic days was the birth of the great Bible societies: the British and Foreign Society in London in 1804, the American Bible Society in 1916, and many others. The single simple purpose of these societies was one of the undergirding pillars of the missionary movement.

It was simply this: that with no profit to themselves or anyone they would make possible the publication and sale of the Scriptures without note or comment, anywhere on earth where they were needed, aiding translators, establishing presses, and enlisting colporteurs and other distributors to the extent of their resources.

Missionary translators, of whom all too little has been said and written, have done a job so extensive that it is stated by authorities of the world mission of the church that nine tenths of the people of the earth might now have the pentecostal experience of hearing in their own tongue the wonderful works of God.

Great as is the company of these who publish the Word, the needs today are far beyond the capacity of the Bible Societies to supply—even though there were no obstacles erected by the war. Consider the situation as it appears in Latin America. All but one of the seven agencies of the American Bible Society in Latin America reported larger circulations in 1941 than the year before, the total for the year exceeding by 31 per cent that of any former year in the Society's Latin-American work. But this enheartening increase by no means represents the demand. Probably three times as many volumes might have been sold had the books been available.



F. K. Jowe, field secretary of the Peiping sub-agency of the American Bible Society, tells Bible stories to a group of school children in the grounds of the village temple

When this fact was stated recently to a visitor at the Bible House, he inquired, "And why did not the Society supply the books, since they are for the most part distributed by sale?"

The answer is a revealing one. The books are sold but many of them, especially the Testaments and Bibles, must be sold at but a fraction of their cost. The ordinary wage earner in Cuba or Brazil is paid so little that for him to expend even fifty cents for a Bible would be prohibitive. This lays emphasis upon the fact that the Bible Societies are still missionary societies, depending upon the gifts of missionary-minded and Bible-loving people to care for the costs which many people are not able to meet.

Fernando Vangioni with his Bible Coach

There is a widespread and increasing interest in the Bible in the vernacular in virtually every section of the Latin lands to the south of us. This interest should be vigorously cultivated, for there is no surer method of solidifying the Americas in this day of hemispheric co-operation.

Next consider China. The publication of the Scriptures in China since the beginning of the Japanese invasion in 1937 is an epic tale. Through all these tragic years, if one counts a single gospel portion as a volume, China has bought more volumes of Scriptures than has any other nation on earth, the total number each year being almost a quarter of the whole world's output.

Of course, China is the most populous of all the nations; but when one is talking of books, he must consider literacy. China is only now making a determined effort to increase her literate population. A leader in the literacy revival now going on in China predicts that five years from now there will be an increase of 140,000,000 Chinese people who can read.

The further expansion of Scripture distribution lies in large measure with the American people. Already the war has sorely crippled the work of the great Bible societies of England and the continent. The last two years have found the American Bible Society taking over the administration of the work of the Bible Society of Holland in the Dutch East Indies, and the publications and distribution, formerly done by the British Society, in several European countries. Translation work hitherto superintended by the British Society is now being sent to New York. The publication of Spanish and Portuguese Scriptures, for many years done by the British Society, for both their own and the American Society's use in Latin America, is now being done by the American Bible Society.

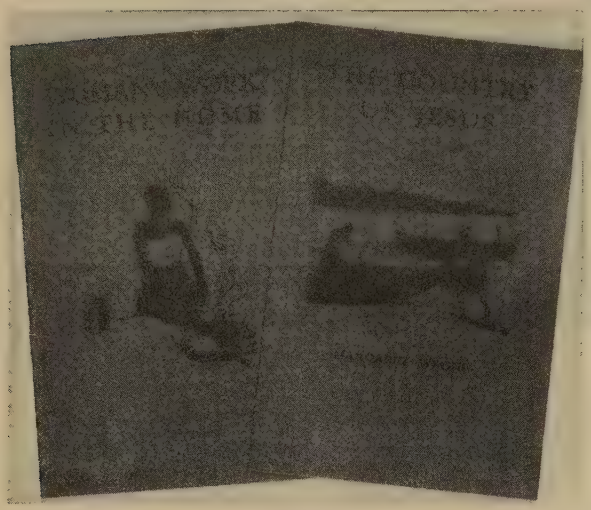
The spreading of the gospel through the printed word must ever be a missionary task. Nothing that the American Bible Society is doing in the present emergency more clearly illustrates this basic concern than the program of distribution which the Society is carrying on among the prisoners of war in the camps in Germany and elsewhere. In the past two years the Society has distributed over 200,000 volumes in these camps. They have reached the eager hands of men with virtually nothing else to read—men who speak English, French, Dutch, Norwegian, Slavic, Greek, Roumanian, Russian, Polish, Yiddish, Finnish, Italian, German, Serbian, Spanish, Hebrew, Amharic, Arabic, Armenian, Bulgarian, Czech, Ethiopian, Galla, Hungarian, Lithuanian, and Portuguese, and have brought a sense of hope and security.

Every period of mobilization in our nation's life has been a time of wide and effective Scripture distribution to enlisted men. During the Civil War the American Bible Society distributed hundreds of thousands of Bibles and Testaments to the armies on both sides of the conflict. Over two million Testaments were distributed during the first World War. As these words are written, the chaplains of the Army, Navy, and Air Forces are sending in their requests and re-orders so fast that the presses are working overtime and the books are being shipped the day they are bound, the rate of output being nearly 40,000 a week.

The Bible is not just another book. It is *the* Book. A stimulus to the publishing business when books were written by hand and when but very few people could read, it has become in these days of printed publications the unrivaled book in all the principal languages of the world. With the rapid increase in literacy, the sharpening demand for political freedom, the closer-knitted fabric of the nations, we may confidently look forward to the wider and wider spread of the Word, more study of its rewarding pages, and more noble living according to its divine precepts.

Literature for African Peoples

By Margaret Wrong



The African Home Library Pamphlets

"WE ARE teaching people to read faster than we are giving them reading matter." The truth of this statement was clearly recognized as long ago as 1926 at an international conference on Africa held at Le Zoute in Belgium. It was also recognized there that the only effective way of supplying Christian literature for Africa in increased quantity was for missions to co-operate in the task of planning, production, and distribution.

Missions in Africa have been pioneers in creating literature south of the Sahara where the written word has been made available for the people through the efforts of missionaries working with African helpers on the transcription of languages, on grammars, and on translations and on the writing of new books, the aim of this work being to give the people the Bible in their mother tongue.

Today, the whole Bible, or a portion of it, is printed in 288 African languages, and each year there are additions to the list. Hymnbooks, schoolbooks, and general reading matter have been produced to a limited extent in some 303 of the 900 or more languages of Africa.

At Le Zoute it was agreed that the next step to meet increasing need was for Christian forces to plan and work together on what all required. So following the conference there was set up in 1929 the International Committee on Christian Literature for Africa, a subcommittee of the International Missionary Council, with an American section in New York, a British section in London, and correspondents on the continent of Europe. Today thirty-nine Christian organizations with work in Africa, including as charter members American and British Methodists, contribute to its support and co-operate in its work of finding ways and means to supply literature for African people learning to read in and out of school.

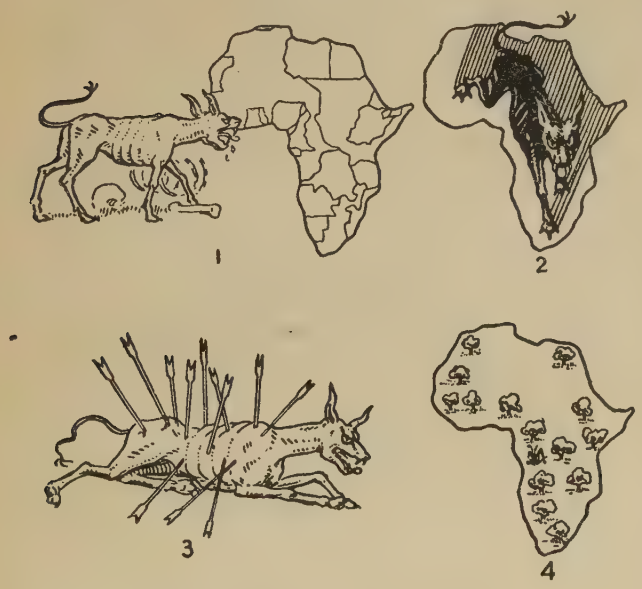
How does the committee go about this task? First, it furnishes information on books through its quarterly bulletin, *Books for Africa,* which goes free to missionaries and Christian leaders. Secondly, it gets authors to write needed books. Thirdly, it places manuscripts with publishers. Fourthly, it publishes a magazine in English for home and school called *Listen*, which is subscribed by the Committee on Christian Literature for Women and Children in Mission Fields. This is widely translated. Fifthly, by correspondence and visitation in Africa it promotes correlation and co-operation in planning, publishing, and distribution. Contributions from the Day of Prayer collection in the United States, Canada, and Scotland and other contributions subsidize this bulletin and other literature.

The war has increased the demand for literature among African peoples. African regiments and labor corps from all over the continent have played a distinguished part in East and North Africa and in Ethiopia. They have also served in the Middle East and farther afield. Many of these Africans, drawn from all parts of the continent, are learning to read while in active service. A European chaplain with the East African forces writes: "You would be amazed at the sale of literature among African soldiers. I simply cannot keep pace with the demand. When work is over, a walk around the camp shows scores of Africans reading, singing, and some studying, the place littered with books. It is the best extramural university I have seen in Africa." Some of these men in the army are sending literature distributed to them back to their families in the villages. The circulation of newspapers and periodicals goes up and the demand for more reading matter in many languages continues unabated.

Back in the villages the desire to learn to read increases. Not only are schools crowded with children, but adults want to learn in their spare time. A missionary in West Africa writes: "Women sometimes walk as much as seven miles to school and seven miles back, so keen are they to learn, as many as four hundred to five hundred women attending at one center."

Methodist Missions for many years have done pioneering work in supplying literature and teaching people to read. The Methodist Mission Press in Johannesburg prints in a number of African languages including those of Portuguese East Africa. Many workers in the gold mines who come from that area count among the treasures they carry home to the villages books and pamphlets in their mother tongue printed at that Press. In Portuguese West Africa and in the Belgian Congo Methodist missionaries with African helpers are co-operating with others in supplying the literature needs of the people.

The Methodist station of Kambini in Portuguese East Africa is doing much to introduce a better standard of life in great rural areas. The Written Word is one of the instruments used to that end. The picture here is a reproduction of a chart prepared by an African teacher in training there to illustrate how famine may be conquered by good agriculture. It comes from a little book read today all over Africa, *Mone Fe's Visits.* This book tells how teachers, trained at Kambini, carry new ideas into the villages.



The Beast, Famine, in Africa

This shows: 1. The beast called Famine, coming to Africa.

2. The beast, Famine, eating up the land.

3. The beast, Famine, killed by twelve arrows. Some of the arrows named that would kill the beast are selecting good seed, growing vegetables, growing fruit, keeping good cattle, feeding children on milk, eggs, orange juice, etc.

4. Africa free of the beast, Famine.

Through the printed word, work done by one mission can benefit all by bringing new ideas and inspiration to the people in need. Illiterate people in the modern world suffer a serious disability and many African adults are still illiterate. Today there is much emphasis on teaching adults to read as well as the children who are in school.

Since the war began, two British territories in West Africa are taking steps to plan country-wide literacy campaigns. In each territory the initiative is being taken by Christian forces in co-operation with government. From one of those territories comes a letter from the head of the big government college there saying, "We cannot begin adult literacy campaigns until we have a sufficient supply of reading matter in several languages, for what is the good of teaching people to read unless we give them something to read? What steps are being taken to meet this need?" In British territories government officials give much assistance in developing needed literature and in distributing it.

The African Home Library

One step being taken by the Committee to meet the great demand for literature in the army and among the civilian population is to issue a series of two-cent booklets called "The African Home Library." These are on any subject of interest to any member of a family. They are being written by both Africans and Europeans. Some forty are now published and it is planned to have from three to four hundred in the series. They include stories and simple teaching matter for children, helps for parents, biography, home economics, accounts of life in other countries, and of organizations such as 4-H Clubs, and women's institutes and co-operatives, helps in the study of the Bible and Christian teaching. These booklets are being published in English, French, Portuguese, and a number of African languages. Through this means it is being made possible for people to have a library in their own homes at a price they can afford to pay.

Those who cannot read benefit by the new ideas and knowledge and inspiration which literates get from books, for reading aloud and story-telling at wells, and around the village fires at night is popular. So one small booklet may be enjoyed by a large number of people.

Any traveler in Africa who is delayed on the road knows the relief of seeing the lights of a settlement showing in the darkness and the joy of being drawn into one of these circles of light. The Christian church through literature today is offering that relief and joy to many wandering in the darkness of ignorance and fear.

Christian Literature for Latin America

By Wade Crawford Barclay

For almost four hundred years the Latin American countries have suffered the effects of the proscription placed by the Spanish Inquisition upon the production, circulation, and reading of books and other forms of literature. The tribunal of the Inquisition was opened in Lima, Peru, in 1570 and shortly thereafter included within its activities the prohibition of such books as it saw fit. No books whatsoever were admitted other than through the port of Callao and every book for which application for entry was made there was examined with scrupulous diligence. When, later, Buenos Aires became an important commercial port the same practice was followed. Nothing could be printed without a license. The shops of booksellers and even private houses were searched for books the titles of which were on the Index and other materials deemed objectionable. In 1785 the Spanish Viceroy reported to the king on the burning of great quantities of books that had been seized. Similar measures were employed in Mexico, the prohibitory edicts being proclaimed from every parish pulpit. In subject matter the range of proscription was very wide, and extended to such extreme limits as prohibition of printing, selling, or reading Milton's *Paradise Lost* and the *Bible* in Spanish.

A new interest recently has been kindled in the Protestant Churches in atoning for the irreparable damage, so far as this is humanly possible, done to the mentality and character of Latin American peoples by their having been robbed over the space of more than three centuries of their intellectual and spiritual heritage in evangelical literature. The task is not small nor one that can be quickly accomplished. It has many ramifications. It includes not only the translation of many books, new and old, and many smaller treatises and pamphlets, but also the stimulation of resolution of Latin American evangelicals—both men and women—to do the original writing of which they are capable. Whether the undertaking will assume the proportions required to achieve the envisioned end depends upon the spread of the new interest among the members of the Churches—the Presbyterian, Disciples, Congregational, Methodist, and other denominations which have missions in Latin American countries. One of the encouraging signs is the number of local societies of the Woman's Division of Christian Service that have made voluntary offerings to the cause during the past year.

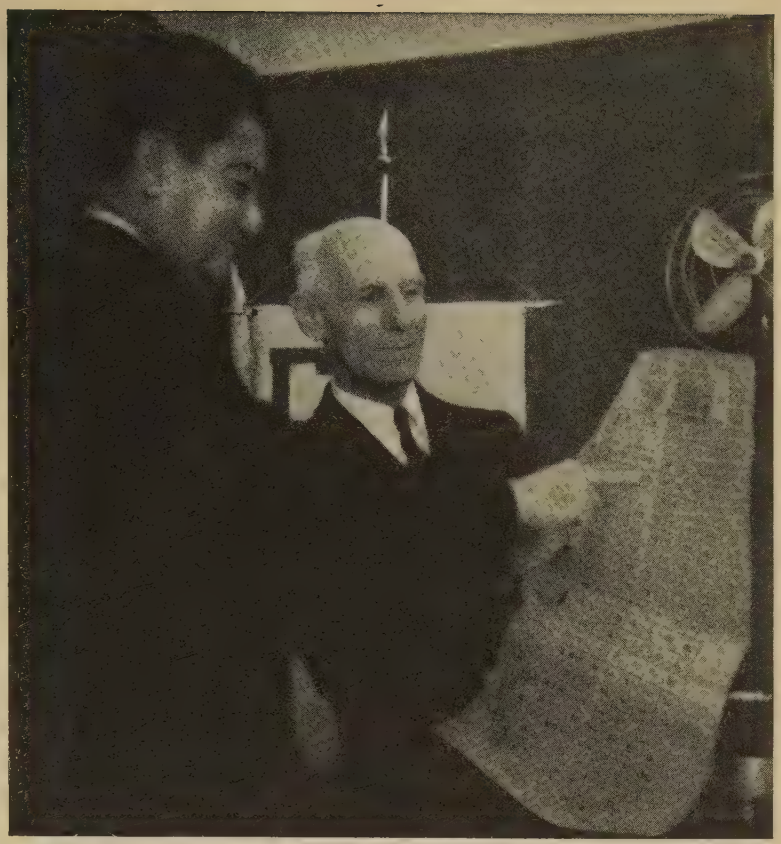
Study of Latin American literature needs may be said to have been practically continuous for more than a quarter of a century. In 1916 the Panama Congress gave a prominent place in its program and discussions to the importance of Christian literature as a significant phase of the evangelical missionary program and called for enlarged investment of effort and money in literature production. It is worthy of emphasis that in its Report this first Latin American Missionary Congress recommended unified interdenominational plans in (1) general literature production; (2) increase of periodical literature; (3) the maintenance of evangelical bookstores and other means of distribution; and (4) the issuance of a general magazine. The needs at that time described in detail still exist.

Prior to the Montevideo Congress of 1925, extensive field inquiries were initiated, on the basis of which a comprehensive report was presented to the Congress. As at Panama in 1916, so at Montevideo in 1925 the literature report created a deep impression leading the Congress to declare that the publication and circulation of Christian literature "has never been adequately stressed in Latin America, yet perhaps no other countries possess such possibilities." The Findings on Literature, though after eighteen years they have not yet been translated into effective action, are as pertinent today as when they were adopted.

It remained for the report dealing "with the vital and neglected subject of Christian literature" presented at the Madras meeting of the International Missionary Council in 1938 to stimulate aggressive action on the part of the Committee on Co-operation in Latin America. A Committee on Christian Literature for Latin America was created by the Committee on Co-operation in Latin America and instructed to proceed with the development of an adequate program.

On the basis of an extensive Preliminary Inquiry a five-day conference on Christian Literature was held in Mexico City, July 21-25, 1941, attended by some fifty-five representatives of the co-operating churches and mission boards. The findings and recommendations of the conference were published in English and Spanish under the title "Christian Literature Program for Latin America" and have been widely circulated throughout Latin America.

For the upbuilding of the evangelical church, the deepening and enriching of its life and faith,



Dr. Frank C. Laubach, author of *The Silent Billion Speak.** "One Hundred Thousand Learn to Read!" That was the headline of a Philippine newspaper a few years ago which called attention to a man now known internationally as the "Apostle of Literacy." He is a Christian missionary. "This work of literacy begun by Dr. Laubach in the Philippines among the Moros did not stop here. Calls came from other lands: from India—where he has been twice; from Ceylon, Malaysia, Turkey, Africa, Mexico, South America. He has worked on charts in Hindi, Marathi, Telegu, Tamil, Urdu, Dholo, Swahili, and other dialects. Some forty languages had his system adapted to them!"

*Price, 60 cents. Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

the strengthening of its intellectual grasp, and the broadening of its vision, a distinctive literature is planned.

Also projected is a wide range of books and pamphlets written for the special purpose of challenging the non-Christian mind by the evangelical Christian interpretation of the nature of the universe, the meaning of human life, the Christian doctrine of God, and other central basic truths of the Christian religion. The greater part of the evangelical literature that has been produced in the past is of use chiefly for church members and does not meet the need for non-evangelical intellectuals.

The conviction underlying the program is that Christian literature can and should become one of the chief instruments of evangelism in Latin America.

The program as it is being developed provides for the production of literature on different levels of difficulty. Three distinct levels are recognized: (1) *Higher education.* Literature suited in form and content to the interests and needs of the "intellectuals"—teachers, public officials, members of the various professions such as lawyers, doctors, engineers, and others, and students. (2) *Elementary education.* Literature sufficiently simple in vocabulary and thought to meet the needs of that large proportion of the people whose education is limited to four, six, or at most, eight grades of the elementary schools. This group includes the large majority of tradesmen, housewives, and employees, both men and women, in business, the trades, and industry. Included within this group also, with few exceptions, is the *rural population*—farmers and agricultural workers for whom few educational opportunities are available. (3) *Literacy materials.* For the many thousands who without the benefit of schools are learning to read, a distinctive literature must be created. This constitutes a difficult problem that has nowhere been satisfactorily solved. Initiative, imagination, and creativity are required to do a new thing.

It is not enough to provide literature on different intellectual levels; a distinctive literature is needed for *each age group.* The bookstalls and street newsstands of all Latin American larger towns and cities are crowded with numerous cheap, gaudy, sensational periodicals and booklets for children—some of them morally debasing in content, with wholesome moral and religious literature in many areas entirely lacking. Program plans include a variety of religious books, booklets, and, if possible, periodicals for children. And not for this one age-group alone. Literature is planned

(*Continued on page 29*)

Clark College Meets New Demands

By James P. Brawley

In the time of war as in time of peace Clark College goes forward. During the past eighteen months of the war the stars on the service flags which hang within the front panels of the auditorium have increased to nearly two hundred, indicating that Clark College men and women are enlisted in the armed services of our country, contributing their share in the struggle for victory. Naturally the enrollment of the college has been affected by the drafting of men. It is expected that the male enrollment during the next school year will constitute a very small percentage of the total enrollment of the college. Undauntedly Clark College must face this condition. This decrease in the enrollment of men must be offset by a substantial increase in the enrollment of women.

Besides the services rendered in this national crisis in terms of men and women, the college has engaged in other activities. During the past six months of the current year Clark College shared with Atlanta University and other co-operating colleges the responsibility of providing facilities for an Army Administration School in which approximately six hundred men were enrolled. The dining-room facilities of Clark College were made available where meals were provided for half of the men enrolled in this Administration School.

In the absence of a special accelerated program, the college is sharing with other local institutions the operation of an extended summer session in which additional credits might be earned by students enrolled. During the regular session Clark College emphasized the importance of certain phases of the curriculum such as the social sciences, physics and mathematics, home economics, business accounting, and secretarial training, to present social, economic, and war needs. Stress is being placed upon these subjects with the aim of preparing students for the national emergency.

For the benefit of students desiring such work non-credit courses are offered for men entering the Army and other students who feel that such work will be helpful in securing jobs.

Granting the importance of the activities relating to the war and defense programs, Clark College is conscious of the fact that its main function and program must not be too greatly affected by the present war crisis. It must go forward, developing and enriching the significant program for Negro youth in which it has been engaged for many years.

With the relocation of the college in 1941 the general program of liberal arts and sciences has been greatly strengthened. The college has been rated as an "A" class institution by the accrediting agency of this region and many of its departments have become outstanding. The Ida Haslup Goode Department of Home Economics has well-equipped laboratories for foods and clothing, and is prepared to do an exceptionally good quality of work despite the fact that it has many needs—such as a practice house, art equipment, handicraft equipment, furniture, and other furnishings. In planning the new administration building provision was made for physics laboratories to serve all of the local institutions of higher education. The equipment from laboratories of three of the colleges has been concentrated in the physics laboratory at Clark College, and through a generous grant from the General Education Board for equipment for the department, this department becomes well qualified to do an exceptionally high standard of work in the area of physics and mathematics. Co-operation at this point already indicates the possibilities inherent in the whole scheme of co-operative work between the several institutions located in Atlanta.

Annie Merner Hall, Women's Dormitory, Clark College, Atlanta, Georgia

Senior girls, home economics majors, finish dresses. Thayer Hall, Clark College, clothing laboratory

In the relocation of Clark in close proximity to Atlanta University and other co-operating institutions, the exchange of teachers and students has become another significant factor in the plan of co-operation. Teachers are sometimes employed jointly by the colleges. There is exchange of teachers which makes it possible for a teacher who is employed by one institution to teach courses in another institution. This exchange makes for the elimination of small classes, the selection of a well-equipped teaching force, and economy in instruction. Further economies in the co-operative scheme are made possible through the joint use of physical facilities; for example: one power plant serves five different institutions; one library serves all of the seven institutions in Atlanta. Physical equipment owned by any one institution may be used by another institution.

Home economic majors receive practice in table service in the foods laboratory of Thayer Hall, Clark College

Clark College not only shares the benefits of co-operation in this university center but it also makes a rich contribution to this significant experiment in higher education. Clark College is a Methodist institution and preserves its complete identity, its complete autonomy, and the Methodist traditions which have characterized it through the years.

In 1944 Clark College will celebrate its seventy-fifth anniversary. For three-quarters of a century this institution has been a constructive educational force in Atlanta and in the South, serving the youth of the Negro race and The Methodist Church. The foundations of the college were laid in the magnificent work of its founders seventy-five years ago. Consecrated men and women have built on this foundation through the years. One of the significant parts of this foundation and the work which has been carried on must be attributed to the Woman's Home Missionary Society which established Thayer Home for girls, the first home of its kind established by the Woman's Home Missionary Society of the former Methodist Episcopal Church in connection with the colleges for the education of Negro youth. The work of the women has been nobly done through the years, and now continues in the Woman's Division of Christian Service which helped in a large measure to make possible the new Clark College and the significant work now being carried forward in the new Thayer Hall (Home Economics Department) and Merner Hall, the dormitory for women.

Clark College, as other church-related colleges, must be conscious of the fact that its most important task is the preparation of young people for Christian leadership and social usefulness. This institution faces the future conscious of its responsibility in helping to rebuild civilian man power and in preparing young women for the larger responsibility which will be theirs during the post-war period.

Harwood Students Serve

By Verr Zeliff

Eleven years ago these two girls came to Harwood School. One was eight and the other six years old

Now they are assisting in many ways demonstrating the effect of their training

It was the Saturday morning before school was to open on Monday when a man and woman entered the office. The woman, with her long black braids, dark eyes, and lovely complexion was one of the most beautiful women we had ever met. She was dressed in the garb of the Pueblo Indian, for they were Indians. Their home was on the reservation, miles from a school. One day when their oldest child was about three years old, they were in Albuquerque and had walked past Harwood. At that time they decided that when she was ready to begin her education they would bring her to us. She was ready and they had come to make arrangements for her to enter. How we wanted to take her! We had never had a little Indian girl, and we wanted to see if she would be accepted by the group, but—we had no room. We promised the parents that as soon as we had a vacancy we would let them know. They went away. No primary children dropped out, and it was not until the next year that we had an opening. She came to us last September. She is a likable child, full of fun and mischief, and was readily accepted by the group.

Early in August of last year a father came to make application for his little daughter. When he told us that he lived only a few blocks from the school we tried to persuade him that he wanted to send her as a day pupil and not as a boarding student. He knew what he wanted; we didn't. The mother had died when the child was two years old. He had taken care of her by himself, and felt that she had come to the age when it was better to put her in a boarding school where she could have the training given to her by women. At the time we had no vacancies but promised to notify him of the first opening. We have never seen a more persistent man. In a few days he came back with the wife of his employer; she could tell us that he would be able to pay. The next week he brought the minister from the Spanish Methodist Church; he would recommend him. Two or three times each week he was here to learn if any of the primary children were not coming. It was not until the end of the first week of school that we had a place for the child. In December he was drafted and is now in the army. Each month the allotment check comes to the school. We are so happy not only to be able to pay her expenses at the school, purchase her clothing and other necessary articles but, also, each month to put money in a savings account for her future education.

One evening, about two weeks after school opened last fall, a man came to learn if there was any possible chance for his daughter. She would be a senior. The school nearest their home had been forced to drop the fourth year of high school because of lack of teachers. One of our former students was teaching in their rural school and suggested we might have an opening. The father immediately made the trip of 150 miles. Two days later he returned with his daughter. She

graduated in May and they are planning for her to enter the university in the fall.

The war has not changed our opportunities; it has increased them. The child without mother or father, the child whose mother must work to support her family, children who lack school facilities, and children whose parents follow construction work have been our responsibility for years. We just have more of them. War has changed our ability to do our work as we would like to have it done. The shortage of teachers and matrons this last year worked a real hardship on the members of the faculty who carried the burden for the year. Salaries and wages in mission work must be increased if the work is to be carried on. We cannot lower our standards.

During the difficult days of last year, when we never knew who would be the next worker to leave for a salary two or three times what we could pay, our older girls demonstrated the effect of their training. We want to tell you about two of them.

Eleven years ago two little girls entered the first grade at Harwood. One was eight. We had not had a first grade for two years and her parents had waited patiently until we would again take beginners. She was round, and fat, and jolly, and all loved her at once. The other was six and had been brought more than a hundred miles to enter Harwood. Through the years we have watched them grow. How they looked forward to the time they would be allowed to go to church alone; when they would be big enough to be waitresses at the high-school banquet, and then, what a thrill it was when they bought their first formals and were guests at the banquet! Last September we had too many piano pupils for one person to teach, and one of the girls, under the supervision of the music teacher, taught ten beginners all year. School opened with twenty-four little girls and no little girls' matron. The first morning the other girl appeared in the dormitory as soon as the rising bell rang and said she was going to help until we would get a matron. Every morning this past year she has been there to get the little girls up, comb and braid hair, and help the children with their beds and other dormitory work. When she found it was necessary to do the little girls' washing early in the morning, she was in the laundry to help long before the rising bell rang. At noon it was she who brought the clothes in from the lines, and dampened them for other girls to iron after school. When other work piled up, she took over the sorting of the linens, and giving out the clean linens to the girls. During the years she has developed a hobby, if it can be called a hobby, of writing poetry. That you may better know the hearts of our girls we are closing with one of her poems.

For fifty-five years Harwood School has been a home and school to girls of New Mexico. Beginning first with the Mexican girls in and around the city of Albuquerque, it has broadened its work until now it reaches into the mountainous regions in practically all parts of the state

The Happy Land

Come, sail away to "Happy Land"
Upon a boat with me;
To the land that's always peaceful,
Where everyone is free.

Where war has never touched the land,
And peace lives in the heart;
Where loved ones stay together
And never have to part.

Where people have not learned to hate
And never use a gun;
Where children all are free to play,
And have their jolly fun.

Where lights can shine the whole night through
Without that dreadful fear;
And there is only happiness
And enemies do not come near.

Where mothers smile at their sons
Without an aching fear;
And go about their daily tasks
Without a single tear.

Where bells ring out so softly,
Drawing all to meet
Where the only God is present,
So loving, tender, meek.

Peace reigns like a blessing
Over this "Happy Land."
All the races meet and smile,
And eagerly clasp our hand.

When we get there, to this "Happy Land,"
We'll never turn away,
For where there's God and peace, my friend,
Is where I want to stay.

Departmental Suggestions

An Open Letter to Secretaries

of Christian Social Relations and Local Church Activities

DEAR Co-Workers:

The summer of 1943 is fast drawing to a close and all of us are eagerly planning our fall activities. New ideas and inspirations have come to many leaders during the summer months as you have gone to your various jurisdiction and conference Schools of Missions and Christian Service or other leadership schools. As I write this message to you I am in the midst of the full rich days of the Gulfside School of Missions and Christian Service, the last of five jurisdiction schools held under the auspices of the Woman's Division during the summer. Sixy-four conference secretaries of Christian Social Relations and Local Church Activities or their official substitutes were in attendance at these five Jurisdiction schools. Fifteen conference secretaries of Christian Social Relations and Local Church Activities participated in the Garrett Seminar together with twenty other leaders from various sections of the church.

The results of the studies and experiences in these various schools and seminars will be felt throughout the Woman's Society. Possibly the following are important matters to keep before us during the months ahead.

1. Secretaries of Christian Social Relations and Local Church Activities in every local society, district, and conference are responsible for active participation on the study committee for planning and promoting the study program of the Woman's Society of Christian Service. In most of the conferences already the conference study committee (composed of the secretary of Missionary Education and Service, the secretary of Christian Social Relations and Local Church Activities, and the chairman of Spiritual Life Cultivation) have initiated plans for Educational Seminars in districts, sub-districts, or zones, to aid the local study committees in setting up their yearly study program. Where such plans have not been made already, study committees should begin at once to make plans for a fall study of some kind. In most cases the *approved study course* on *The Church and America's People* will be used during the fall. Certain timely *informal studies* also will be used. *Be sure to remember that effective study expresses itself in practical action!*

2. The third quarterly report is due October 1. The September issue of THE METHODIST WOMAN called attention to a report that might have come from *any* local society! This report may be suggestive to you at some point of need in your own society and community. Remember that reports are simply a medium used by some of God's faithful stewards to help them take stock of their progress and resources! Such regular businesslike inventories make for constructive farsighted planning and activity.

3. During the late fall the annual election of the local Woman's Society of Christian Service will probably be held in your church. As you are ready to enter upon your new year's work you face a grave responsibility as secretary of Christian Social Relations and Local Church Activities. These are days when so much depends upon the work of your committee in building Christian attitudes and promoting constructive activities in the community. Many fine church women have shifted their interest from the church program to civic enterprises and agencies. Why not plan with your committee such an effective program of study, community service, and inter-group cooperation, that such women will find adequate avenues of service through the church in these days of stress and strain?

Have you thought in terms of the qualifications of your committee on Christian Social Relations and Local Church Activities in the local society? Or better still, of the kind of person you would like to have as your *successor*—this year or next year or possibly five years hence? Your nominating committee might like some kind of "yardstick" as they search out new leadership. *How do you think the following would apply to a Christian Social Relations and Local Church Activities secretary in these days of group tensions, great community disruption, family separation and heartbreaks, growing uncertainties of youth, increasing consumption of alcoholic beverages, smoldering bitterness and antagonisms across racial and group lines, and new challenges for planning a postwar world?*

(a) A local leader in Christian Social Relations and Local Church Activities must be *sensitive* to the needs of all peoples, *alert* and ready to take on new ideas and to *admit* her own prejudices and uproot them!

(b) A local leader in Christian Social Relations and Local Church Activities must be *tactful but willing to face criticism,* if Christian convictions are at stake.

(c) A local leader of Christian Social Relations and Local Church Activities must be willing to study the broad program of the Woman's Society of Christian Service with special attention given to the emphases indicated by the Department of Christian Social Relations and Local Church Activities as they are an integral part of the whole. Such study should interpret the local church as the center from which would grow a more Christian local community, a richer fellowship with the peoples of the world, and a larger giving to the world missionary enterprise.

(d) A leader of Christian Social Relations and Local Church Activities should seek larger cooperation for her church with other churches and general community agencies.

(e) A leader of Christian Social Relations and Local Church Activities should work *with* people, not *for* people!—following a democratic process in all her plans.

(f) A leader of Christian Social Relations and Local Church Activities seeks to see the job well done without thought of personal advancement or reward. She loves her church and its agencies, and seeks to *interpret* the Christ through personal living and social outreach! She will never have "ingrowing" pains if she keeps "aware"!

4. Congress will have reconvened before you receive this message. Let us make our Congressmen aware of the church women, who seek to build a better world for all people. Write them! Wire them! Keep up with important pending social legislation and guide your local constituency in constructive action. The Anti-Poll Tax legislation is pending in the Senate Judiciary Committee (H.R. 7). The bill (H.R. 2893) to repeal the Chinese Exclusion Act is pending in the House Committee on Immigration and Naturalization. The Thomas Hill Bill (S. 637) on Federal Aid to Education is now in the hands of the Senate Committee on Education and Labor.

5. Your society has probably already made plans for the observance of *World Community Day on November 11, 1943.* The purpose is "for all church women to unite in a day's study of their responsibility for a just and lasting peace in a new world order and to continue programs of study and action in every church in every community." The program for the observance of *World Community Day* should be planned cooperatively by various racial and denominational groups.

6. Has your society begun preliminary plans for "The Crusade for a New World Order" to be led by the Council of Bishops of The Methodist Church? This Crusade will be led during the months of January and February, 1944. Its purpose is "to get Christian citizens everywhere to inform their U. S. Congressmen that they want the world after the war to be based on nations working together, with the United States cooperating fully." The following pamphlets and books may be helpful as reading and study material for your society and general local church membership. (Order from your nearest Methodist Publishing House).

Six Pillars of Peace—A Study Guide, price 25 cents.

One World, by Wendell Wilkie. Price $1.00.

The Christian Bases of World Order. Price $2.00.

The Peace Packet also contains invaluable basic material and may be secured from Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio.

Let us work and pray with open minds and courageous hearts for the coming of Peace and Justice to a suffering world.

THELMA STEVENS, *Executive Secretary*
Department of Christian Social Relations
and Local Church Activities

Ask Yourself

1. What especial significance are the following dates—November 11, October 24-30, first Friday in Lent?
2. Tell the story of Christian Street.
3. Who is Clementina Butler, Dr. Frank Laubach, Mr. K. J. G. Sundaram.
4. Five tangible results of the Adult Literacy Campaign.
5. What is the prediction about China five years hence?
6. Tell the story of two girls at Harwood.
7. Six measurements for a local secretary.
8. Financial temperature of the Woman's Society.
9. Concrete things the ordinary Guild citizen may do.
10. A playlet adaptable for any sized group.

New Books

The Chiangs of China is a thrilling narrative of one of the most famous families in the world. It is a true story written in a fascinating style. The book begins with the life of Charlie Soong in America, his return to China, the founding of the so-called "Soong dynasty" out of which sprang the popular revolution and the Republic. It includes the story of the lives of the three famous Soong sisters, and closes with the romantic and challenging story of Generalissimo and Madame Chiang Kai-shek, who have been an inspiration to their people and to the world.

The author, Dr. Elmer T. Clark, is one of the editors of *World Outlook.* Abingdon-Cokesbury Press. Price, $1. Order from your nearest Methodist Publishing House.

Safeguarding Our Civil Liberties, by Robert E. Cushman, is a new edition of the Public Affairs Pamphlets. The civil liberties that are threatened today are not the same ones that were endangered during the first World War. Order from Public Affairs Committee, 30 Rockefeller Plaza, New York, N. Y. Price, 10 cents.

Organization and Promotion

Mrs. V. F. DeVinny, *Secretary*

Has Your Society a Personality Pattern?

Recently I was asked, "But don't you find such a sameness in the societies, except as you remember they are in different cities, towns, or rural sections?" Yes, there is a sameness in that we are trying to comply with specific organizational rules. However, these permit such flexibility and adaptability to local needs that each society I've visited has a definite "personality pattern." I remember each, not so much by location as by some quality or attainment making it distinctly different from the others.

Here, perhaps, the women are eager, questioning, responsive. There, the pastor introduces each society study course with a sermon on the Sunday before each course begins and in that Sunday's bulletin is a registration blank for those who wish to register. At another place, circles submit for society approval all plans of circle activities, place funds in society treasury, attend faithfully the society's monthly meeting. In another, the coordination between the society and local boards has made the missionary education of children and youth seem very vital.

The society with the most interesting "personality" and more nearly approximating the ideal than any I've visited, was in a *rural* area. On the night of my visit, the weather was bitter cold and in this country place, affected also by rationing of tires and gas, many had to walk up to distances of three miles to attend the meeting, yet forty-four women were there, also men and children. When, as customary, I asked about what percentage of the total woman power of the church was working in the society they were aghast and replied, "Why, every woman of the church is a member!" They meant contributing prayers, service, and finance too. At no meeting has there been an absentee list greater than two per cent of the number belonging.

Because it was so cold, the president, a teacher of home economics in the high school, asked that they be allowed to have an abbreviated monthly meeting to avoid coming out again the next night, which was the regular meeting night.

I remember quite well the report on missionary education and service. Plans were outlined for the year's study. Then was given an account of the commissioning of missionaries at the annual meeting of the Board of Missions and Church Extension. Said the secretary, "May we here and now bow in a brief word of prayer for those who give not just pledges in money as you and I, but who give their lives in this great cause." It was a most impressive moment.

Practical application was being made of information gained in Christian Social Relations and Local Church Activities. Subcommittees on minority groups and International Relations and Peace had projects planned. It was approaching Race Relations Sunday. Three services were to be held that day; the morning and evening worship services to be conducted by guests of other races, the afternoon session to be an open forum with a discussion of mutual problems and possible solutions. Two Sundays later service men were to be guests all day. Invitations had been extended and each man was to write an acceptance. Both chaplain and pastor were to bring messages relating to peace. Each soldier was to be assigned to a family, thereafter to be, while in that vicinity, a "son" expected to visit his "family" and participate in church activities.

While the secretary of student work did not know she was to channel information through to the division secretary, she has taken her task quite seriously. Contact is kept with every student and to every draftee, not only of that church but in the whole community, she has sent beautifully bound copies of the 91st Psalm and the New Testament. In his turn, each serviceman receives several letters from members urged to write this one man at a given time. Then there is the community letter sent fairly regularly to each draftee. A sentence or two is written by each contributor who signs his name. This interested me greatly and must certainly be appreciated by the recipient.

The treasurer gave a striking report. This society has a fine and workable system, prorating all funds.

After additional commendable reports, I asked the question I had longed to ask. "How did you do it?" "We ordered and studied *The Guide* and other literature, then followed instructions. Even now when a problem comes up we iron it out with *The Guide*."

Society sameness? No. Each has its own individuality even as people do, and similarly may, if lacking an interesting "personality," develop one.

—Contributed by Lillian Warrick, *Field Worker*, Woman's Division of Christian Service

Education and Cultivation

By Mrs. Helen B. Bourne, *Secretary*

Summer Activities

THE summer months have been full of constructive and fruitful efforts and achievements as related to the educational work of the Woman's Society of Christian Service.

Schools of Missions and Christian Service attracted an unprecedented number of eager Methodists seeking to become more skillful workmen, more completely dedicated to a Christian World Mission.

Jurisdiction School work began June 7 at Camp Aurora, on Lake Geneva, near Walworth, Wisconsin, at the new school in the North Central Jurisdiction. There, the serious work done by the women in the two accredited courses offered testified to their seriousness of purpose and to their high appreciation of such opportunities. The seminar on *Education and Action* and the *Workshop* deserved and received the same consideration, with the same fine results.

Schools in the Northeastern Jurisdiction at Ocean Grove, in the South Central Jurisdiction at Mount Sequoyah, in the Southeastern Jurisdiction at Lake Junaluska, and in the Central Jurisdiction at Gulfside, Waveland, Mississippi, followed in July and August, each with a full schedule of courses, seminars, and platform hours, featuring outstanding missionaries and other noted leaders.

Those who enrolled for the course, "The Church and America's Peoples," were convinced that this is a most timely study and so much needed now that it was recommended as the first study course for Woman's Societies of Christian Service in the fall. (A suggestive outline for this is found in August THE METHODIST WOMAN, page 23.)

Many who participated in the new Bible Study testified to a victorious experience which enabled them to understand and appropriate the redemptive element in suffering. (Suggestions found in September THE METHODIST WOMAN, page 20.)

A great number were fortunate in choosing the course "Christian Ventures in Learning and Living." No course offered this summer is more thought-provoking or stimulating for immediate and long-range action. (Discussion Suggestions and Program Outlines have been prepared by Misses Oscie Sanders and Margaret Shannon. See 1943-44 approved list.)

A special emphasis of the schools this year, worked out by Miss Helen Johnson for secretaries of Young Women and Girls' Work was provided in the course "Becoming World Christians," so interpreted that members of the classes could realize the great significance of The Methodist Youth Fellowship, The World Friendship Commission, and the various Interest Groups as authorized and effective means in the church of helping youth to become truly world-Christian and to share the Christian Gospel with all peoples.

The *Workshop* proved to be an extremely helpful course. Here different groups experimented with methods of work in the local church, attempting to discover better ways to do a better job. Some of the experiments were: building a more effective educational program for the rural church; adapting Woman's Society of Christian Service programs to different types of communities; working out a year's program of education and action; demonstrating how the study committee may function in the local Woman's Society of Christian Service; developing Guides and course plans for teaching co-operative courses, including a new one on Christian Bases of World Order; evaluating study materials used in the different Divisions of the Church Schools, and so forth.

The Seminar on *Education and Action* provided an excellent opportunity to demonstrate the wisdom and effectiveness of a unified program of education and action. So useful did this seminar prove at each school that from the various Findings and the experiments in the *Workshop*, we were able to provide valuable plans, varied and flexible, for the educational seminars suggested for districts, zones, or subdistricts this fall or winter—or even next spring—to be directed by study committees. Letters carrying suggestive plans for these have already been sent to the responsible officers and the presidents of each jurisdiction and conference.

Faculties in these schools were made up almost entirely of members of the Board of Missions staff. Our educational worker, Miss Sanders, taught in seven jurisdiction, pastors', or conference schools, rendering a most efficient and acceptable service.

Too much cannot be said of the indefatigable efforts of jurisdiction secretaries of Missionary Education and Service who worked faithfully and cheerfully with jurisdiction committees and our office in helping to plan the entire program and then continued to co-operate completely through to a successful close. And the jurisdictions and conferences were most generous in helping the division finance the groups for whom special features were provided.

(*Continued on page 31*)

Wesleyan Service Guild

Marion Lela Norris, *Secretary*

WEEK OF PRAYER AND SELF-DENIAL

During the last week in October, one of the signal events on the calendar of the Woman's Division of Christian Service is celebrated.

Since October is designated as Guild month this year, what could be more appropriate than for every Guild to plan to climax the month with a stimulating and spiritually uplifting observance of the Week of Prayer and Self-Denial?

MRS. V. F. DEVINNY, *Secretary of Organization and Promotion.*

INTERRACIAL ACTIVITIES

At each jurisdiction summer school of missions the Wesleyan Service Guild had a special week-end conference which proved a period of rich fellowship for Guild and Woman's Society members. One of the outstanding days was that given to interracial programs at Lake Junaluska, where guest speakers were a group of refugees, mature men and women from the ranks of scholars and professions, now studying at the Americanization seminar at Black Mountain College. All of them have applied for American citizenship.

Mrs. Lily Koerber, a writer, born in Russia but an Austrian citizen, declared that "without the supplies from America, Russia, and perhaps Great Britain, too, would have collapsed. . . . . The whole world needs a new point of view in dealing with life. We need a struggle for new ideals which are not poisoned by hatred, and we need people who believe in persuasion rather than force."

Mrs. Oliver Freud, from Occupied France, told dramatically how the people listened to broadcasts (from concealed radios) and heard the voice of America calling in all languages. "An immense hope," she said, "rose in the hearts of the oppressed peoples of Europe that freedom would be restored in the world by the United Nations. . . . . Those of us who arrived on these shores came without funds, in poor health from lack of food, but full of hope and the will to use our recovered strength to work for the Four Freedoms of the world. We are eager to take our place among you as Americans."

Mrs. Archie Abbott, a Russian, speaking for the first time in English, is a member of the so-called intelligentsia, unsuccessful leaders of a revolt and in 1918 obliged to flee the country. "From 1940, with the fall of France," she said, "we had only one aim and one desire—to arrive in the United States. . . . . We hope with our knowledge of the Russian people we may be able to further relations of friendship between our two great countries."

Dr. Erwin Strauss, a physician from Berlin, declared: "We refugees could add something to American civilization if we are really wanted and permitted to mix and mingle with other people. . . . . People from other lands can become even 200 per cent American if they are taken wholly into the life of the country."

In addition to talks by the refugees, the Rev. Lucius Pitts, Negro minister, graduate of Paine College and director of Gilbert Center for Negroes at Lake Junaluska, spoke on the theme, "We Are Americans Too." He said: "You don't really know a Negro when he simply works for you. Employees respond to the employer in the way they think he wants them to respond. We black people are Americans too. We know and love America. . . . . We are Americans because of what we have been able to contribute to the growth and development of this country. Our railroads and tall buildings were largely laid by black hands wielding pick and shovel and laying mortar and brick. George Washington Carver by his contribution lived to see the label 'Negro' supplanted by 'scientist.' . . . . So Marian Anderson, Roland Hayes, and others in the field of music, and others in art and poetry. Our contribution has been made spontaneously and not to force our way into the American way of life. Carver simply wanted to serve humanity, and today young Negroes in the war effort have never been found shirking. As Americans we feel that certain rights and privileges are ours. . . . . But even with the fine spirit shown by many among the white race, there is a counter pull that makes the black man sometimes say, 'God, are you there?' "

A second good-will program was conducted from Gilbert Center, the religious and recreational unit for Negroes at Lake Junaluska. Under the program chairmanship of a young Negro woman, Willie Eva Brown, speakers told of progress in racial understanding, and of problems yet to be solved. Music was rendered by the white choir and the Sweet Chariot Singers. The program included: a Cuban national, Carlos Perez; a missionary from India, the Rev. Marvin Harber; Thelma Stevens, secretary of Christian Social Relations, Woman's Division of Christian Service; and the Gilbert Center minister, the Rev. Lucius Pitts.

REFUGEES VISIT LAKE JUNALUSKA

Included above are four of the refugees attending an Americanization Seminar at Black Mountain College who recently participated in a World Fellowship Program at Lake Junaluska. Left to right: Mrs. H. A. Miller, Black Mountain, N. C., who accompanied the group; Mrs. Mark Vichniak; William Levinger, lawyer, Munich; Judge Victor Ornstein, Superior Court, Vienna; Dr. H. A. Miller, professor of sociology, Black Mountain College, director of the group; Mark Vichniak, lawyer, Moscow; and Miss Jane McDonald, professor of sociology, Columbia College, Columbia, S. C., program director. All of the refugees are of Jewish blood and all except Mr. and Mrs. Vichniak, who are Russian, fled from Nazi oppression.—**Through courtesy of Mrs. C. W. Turpin.**

From such mountaintop experiences we come back to the valley of everyday life asking, "What can I do?"

Persons engaged in a discussion of minorities tend to think of that term as applying to racial or nationality groups differing from the majority in the geographic segment of the earth they know best. For example, persons from the Pacific Coast think of Orientals; persons from the Middle West and South consider the Negro and, lately to some extent, the Japanese; while the inhabitants of India look upon the white man as the minority group. Too infrequently it is recalled that in certain groups it is the member of a labor union who represents the minority, or the conscientious objector, or the college graduate. It is possible for a Guild member to represent a minority group!

When this fact is borne in mind—that any person may be a member of a minority group at one time or another, in this circumstance or that—it should not be difficult to find a solution for the problems of minority groups.

The key to this solution was given to man by the lowly Galilean, the world's outstanding Minority.

Dr. W. H. Fry, superintendent of the Methodist Hawaii Mission Conference, after commenting in a recent issue of the Alabama *Advocate* on the lack of race prejudice in the islands, indicates that "wages are now uniform for racial and white groups doing the same work. Japanese are in the forefront of commercial and professional activities."

Commenting in *Zions Herald* on the disturbances in Detroit, John Edward Martin writes: "As a student of Detroit and its bilingual population, the writer has been impressed with the lack of a city-wide program that recognized the rights of each group or race. . . . . Citizens possessing neither character nor decency, both white and black, were the contending groups in conflict, and these both wreaked their vengeance upon law-abiding citizens simply because they were black or white, as the case might be."

These observations suggest specific and concrete things which the *ordinary Guild citizen* may do:

1. Make an effort to know intimately members of all groups.
2. Give the time and exert the effort to take politics out of the control of undesirable persons.
3. Adjust mental processes (if a member of the minority) to accept proportionate representation in government, public services, and cultural advantages.
4. Work for repeal of the Oriental Exclusion Acts.
5. If a member of a labor union which excludes any person on the basis of color or nationality, strive to change that ruling.
6. Apply the Golden Rule, the philosophy of the Good Samaritan, and the twelfth chapter of the Book of Romans in all contacts with all God's children.

ONE MIGHT FIND SOME COMFORT

To the South of the Mason and Dixon Line

WHEN ONE CONSIDERS the "place" of the Negro in American life, it is comforting to know that slowly the Negro is being recognized as "An American Too!" We might be as confused as the fine young Negro woman on an N. Y. A. Staff in a southern city, who said at an interracial meeting:

"I am confused about this place business. When we travel by boat we are told to go to the bottom. When we go by rail we are sent forward, and when by bus we are sent to the back. If it is to the theater we are allowed at the top. We dislike having a different place from that of other human beings; particularly do we lament if it is an inferior place. But, above all, we want to have a place and we would like to avoid confusion by knowing where it is."

It is refreshing to find a person so objective and endowed with humor to face this sort of thing. There is some comfort in the fact that the Negro has made a place for himself, and this place is being slowly recognized by other Americans.

WHEN WE CONSIDER some of the attitudes that too many white people have toward the Negro we are dismayed at any claim we might make for democracy and Christianity. But we are comforted when a college senior, in training for high-school teaching in the deep South, returns from an intercollegiate regional meeting of International Relations Clubs and says to her teacher: "You will be interested to know that I found myself between two very intelligent Negro gentlemen. Before our unit on Racial Relationships I would have said between two 'nigger-men' and I might have 'died'! I did not pass out, though maybe some adults in my town might if they knew it."

WHEN WE ARE CONSIDERING the use of courtesy titles we may be discouraged. But we find some comfort when both the teacher and the rest of the class are asked by Pansy, the junior, to help break herself of saying "nigger"—and maybe we are making a beginning in better relationships.

WHEN WE CONSIDER the many inequalities between the races in the South, especially in education, we white Southerners can well be ashamed. But when we check the lists of fine Methodist Schools for Negroes we feel better. The South can boast of many, but especially can it boast of its own indigenous Paine College, born in the deep South in a time of much travail, after the great breach in Methodism. The greatest pride lies in its long line of graduates, who are sources of great inspiration to Methodism.

WHEN WE CONSIDER the many racial tensions within the southern regions we would be inconsolable, were it not for the fine fellowship and opportunities to face our problems to be found in the county, state, and Southern Interracial Commissions, often offering the only opportunity afforded the two races to get together.

WHEN WE CONSIDER how little we have accomplished in better race relations and how few are the cooperative ventures between the races in the South we are indeed downcast. But we are thankful to the Y.W.C.A. organizations within many communities and to The Methodist Church for its Bethlehem Settlements. These are REAL centers for Christian fellowship and the practice of brotherhood. Those privileged to work in and with these centers are humbly grateful.

* * * *

GUILD PUBLICITY: Many Guilds are getting publicity into their local daily press. The more widely known becomes the work of the Guild, the more opportunities for service will be opened up to the Guild. Each unit should carefully prepare publicity in three directions:

1. Outside publicity: secular and church press.
2. Inside: church bulletins, posters, special Guild features.
3. Personal: clever invitations, leadership of members in other organizations, favors, etc.

Units should place items neatly in press book, which can be placed conveniently on any book shelf (avoid large ones). It will furnish both a record for the unit and a means of interesting new members.

DISTRICT GUILD MEETINGS: Let it be the aim to have in each district this fall a district Guild meeting, for information, instruction, worship, and fellowship.

Won't you please write the Guild office of your publicity plans and district Guild meetings?

The Dollars Increase

Total Increase

of income for appropriation from conferences for first and second quarter 1943 as compared with first and second quarter 1942 . . . .

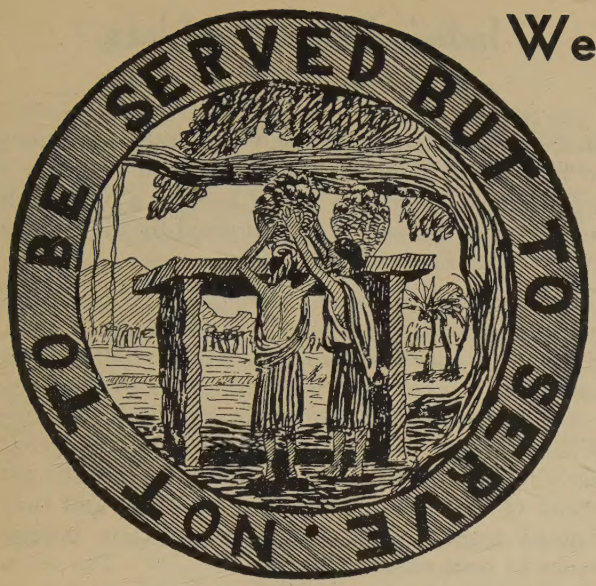
$135,085.76

FINANCIAL TEMPERATURE—WOMAN'S SOCIETY OF CHRISTIAN SERVICE

"IF THE TIDE of circumstances should increase the troubles of these already perilous days, it will by the same token add to the responsibility of the Woman's Society of Christian Service. In any event, it will have opportunity to make contribution for the healing of the ghastly wounds which war has inflicted upon the peoples of the earth, and in that noble service every Methodist woman should have a share." —Adapted from *New Orleans Christian Advocate.*

Week of Prayer and Self-Denial

October 24-30, 1943



The Cover Picture on the Program Booklet for the Week of Prayer and Self-Denial

As the program booklet of the Week of Prayer and Self-Denial observance describes opportunities for serving others, a search was made this year for a design for the cover that would symbolize service. A most happy find was this picture of the seal or badge of a girls' Christian school in Madras, India. One familiar with that country quickly recognizes that the design grew out of the local environment, as here is pictured a common roadside institution. This symbol, entitled "Christ, the Burden Bearer," is explained each year to incoming students by a school service which in part reads:

"SENIORS: Our ideals can be seen in our badge—the Burden Bearer of the poor.

"NEW GIRLS: What does it mean?

"SENIORS: It means many things.

"FIRST SENIOR: It stands upright, to show that we must be truthful and honest and fearless.

"SECOND SENIOR: It stands firm to show that we must be strong in body and mind, so that we may be able to endure the storms of life without flinching.

"THIRD SENIOR: It stands waiting, to show that we must always be ready to help people in their need.

"FOURTH SENIOR: It stands unadorned to show us that we must be humble, for there is no one too mean to have its help.

"FIFTH SENIOR: It stands immovable, to teach us to give without asking for reward or gratitude, for it helps equally the good and the bad, the thankful and the thankless.

"SIXTH SENIOR: It stands continually, to teach us to be faithful and persevering in the common tasks of every day.

"SEVENTH SENIOR: It is set in the center of the circle of fellowship, which stretches through the past and the future and goes out from Northwick to all India and beyond India to the circle of the whole world."

The picture of this symbol is taken from *Christian Symbols in a World Community*, by Daniel Johnson Fleming, and is used by permission of the publishers, Friendship Press.

Christian Literature for Latin America

(*Continued from page 17*)

for older boys and girls, for young people, and for adults.

Stimulated by the Mexico Literature Conference and the initiative of the Committee on Co-operation in Latin America Committee on Christian Literature, increased activity in literature production is in evidence in practically every Latin American country. From Eastern South America: "Actions of the Committee on Christian Literature have awakened great interest in this field. Too long literature has been in quite a different category than other missionary work. It begins to look as though it might from now on be something more than an incidental in our missionary enterprise. We have a representative committee, well organized, are holding regular meetings, and production is under way." From Guatemala: "Congratulations on the new life in the field of literature and the activity of your Committee." From Puerto Rico: "Our Committee on Literature has been considering how we can be of broader service. All of us are enthusiastic about the literature program and want to do our part." From Santo Domingo: "We are highly interested in beginning work along the lines suggested for the spread of evangelical literature. We shall do our utmost to co-operate." From Peru: "We have now got down to business in our Literature Committee of the National Council, and we shall be getting results from now on." From Chile: "We have been quite slow in getting into the swing of publication, but we have plans for at least six books during the first six months of 1943." From the headquarters in Great Britain of the Evangelical Union of South America: "We assure you of our deep interest in the plans for Christian Literature for Latin America. You can count upon our hearty co-operation."

Great expectations have been created throughout Latin America. Missionaries, pastors, and lay workers have been led to believe that at last they are to be supplied with the evangelical literature for which they have long waited. Let us hope that their expectations will be met.

Jurisdiction News

DID you know that one of the glories of a Jurisdiction Society is the cultivation of certain lines of work that are distinctive and "different"? The South Central Jurisdiction Society has within its environs the only mission school for American Indians supported by The Methodist Church, the Navajo School near Farmington, New Mexico.

The Navajo tribe, numbering about 50,000, is the largest in the United States. Less than ten per cent are Christian. The school had its origin in the hearts of two women who, in 1890, began with twelve pupils. Today there is a plant worth $200,000, a twelve-grade school with a capacity for 150 pupils, and a staff of twenty-two Christian workers.

The goal of the school is to provide trained Christian leaders who will help to lift the level of life for their people.

How the work being done there makes its contribution to the composite sum of our national life is portrayed in the following message from the Rev. Charles C. Brooks, superintendent:

"The Marines were making up one platoon of educated Navajo boys for use in the Signal Corps. These boys transmit messages, using the Navajo language as a code, and since very little of their language is written, it would be impossible for anyone to decipher it. Nine of our boys were able to qualify, and are now receiving their training. One of our graduates received the highest grade in the preliminary examinations. The boys are not yet in action, as they went in just last spring."

—Mrs. E. W. Potter,
South Central Jurisdiction Recording Secretary.

AS WE approach the end of the first quadrennium of our new church organization, questions are being asked about "the value of the Jurisdiction," the "function of the Jurisdiction," et cetera. As we consider North Central Jurisdiction we realize that the nine states which comprise our area form almost entirely the section of our country called "The Middle West."

The 1,789,326 Methodists in these nine states have great power through the wonderful organization of our church. We have splendid leadership, excellent publications, remarkable educational advantages, and untapped financial possibilities. Methodist women, in our adult education program, and with influence in every church and community have a tremendous responsibility for directing thought and action here and now. "Midwest culture" is being developed in our large societies in metropolitan centers, and in the wider and opener spaces in smaller groups, some as few as nine, where each member must hold two offices so that all departments may be studied properly. All this energy should not be simply "busy-work." There are tensions within our own borders which prayerful interest may ease, so that the oft-predicted day of reckoning may be avoided. We know through generations of world-parish background that other peoples do exist and that personalities have value, in different colored skins. Each of us has a sphere of influence in which Christian ideals may be talked and lived. "Unto whomsoever much is given, of him shall much be required." From North Dakota to Ohio we have common aims and interests. These four years are proving that we have much to share with each other, and the coming years will prove whether or not we can unite now in helping to change "the dominant mood" and widen the horizons of "the great body of the Republic," "The Egypt of the West."

—Mrs. Clarence D. Laylin, *President,*
North Central Jurisdiction.

India's Illiteracy Ablaze

(*Continued from page 11*)

of salary, exploding, "Don't *you* talk of money to *me!* You taught me to read—you've made a *man* of me!" The very act of holding a book adds self-respect; the man who is praised by his teacher visibly blossoms with joy.

Improvement of human relationships. One crucial spot to illustrate this is within the family circle. Karmi's teacher had had to leave her half-taught, and it was her husband who brought her to literacy —a radical departure from village marital customs. Whereas Ishar Das, an illiterate, discovered that his wife was learning and in rare haste lest she get ahead of him began the primer at once, and they studied together and now together they borrow books to read aloud at home.

The spirit of service. A young college graduate was holding night schools in villages, and wrote with a certain degree of consternation: "When you're teaching adults you must love them and literally get close to them—and as a result I caught the itch!" When India's educated youth are ready to give themselves to the underprivileged even at the risk of their health a marvelous era lies ahead.

Transcendent unity. The first Adult Education Conference was noticeably rife with potential clashes, delegates including Congressmen and Government officials, Indian and foreign, missionary and ardent Muslim and Hindu, aristocrats and leaders of the peasants—many militant in their attitude. But this business of adult education was so utterly important that the tensions were gradually dissolved and the conference cemented a lasting fellowship.

The foundation of a new world. It isn't laid yet, but the texture of a helping hand and of intellectual awakening which are integral to the literacy campaign offer the most likely material I've seen for a wholesome future.

Here again it is impossible to mention all of the tremendously important social effects of this campaign. Obviously fostering such a project is one of the most strategic possible ventures in the creation of a world of good will, for to the learner and the teacher and the promoter and the financier divisive elements become of no account in the thrill of constructive effort. Possibly the greatest service which America can render contemporary India is to underwrite this unifying force. It has within it the germ of drawing together all factions.

Furloughed Missionaries

(*Continued from September issue*)

Following *Lois Witham's* return from China in 1941 she was ill with pneumonia, which took valuable time. "Besides that," she writes, "I have studied nutrition at Kansas State College one term, rural missions and Bible at Scarritt one quarter, and have had two semesters of Chinese language in Berkeley, California. I need further study of chemistry and nutrition before going back to China. To really serve in the new China I must have and be the foundation on which my Chinese co-workers can build."

Jessie L. Wolcott writes: "I arrived home the first of September, 1942. After resting a few months I came to Berkeley, California, to enter the College of Chinese Studies where I am broadening my knowledge of the Chinese language. I expect to be here through the summer semester. After that I am not sure what I shall be doing."

Africa

Doris E. Cary, R. N., writes: "Greetings to all the friends who are such a help in the work of the Kingdom. I have been studying French at Middlebury College, Middlebury, Vermont, thus hoping to be of more value when I am able to get to the Belgian Congo."

Since September, 1942, *Zella M. Glidden* has given time to work in Houchen Settlement, El Paso. She had clubs for children of different ages and on Sundays directed the devotions of the girls in the junior department of the Sunday school. In April she began work as a nurse in Freeman Clinic. She says she is planning to return to Africa soon.

Sarah N. King, Rhodesia missionary, writes: "Caring for my father who passed away in November at the age of eighty-five years, telling of my torpedo adventure and the work in Africa, and studying in preparation for my return, have occupied my time since I arrived in the U. S. A. on April 1, 1942. Now I am trying to raise money for light and water at Nyadiri, South Rhodesia, to which place I hope to return before the end of the year."

Edith Martin (Congo) was enrolled in the Africa Department of the Kennedy School of Missions in September, 1942, where she has studied the Christian approach to the African, the problems of the new Africa, and African languages and cultures, under Dr. Edwin Smith, one of the greatest authorities on Africa. She writes that the study has been invaluable and that she is grateful to the women for making it possible.

Catherine Parham (Congo) says in her letter: "I arrived at my home September 4, 1942, and on September 25 left for furlough study at Hartford Seminary where I have worked for two semesters. This is an ideal place for furlough missionaries and I have been greatly benefited by the rich experiences which I have had here. I hope to return to Congo early in the new year."

For nine months it was the privilege of *Ona M. Parmenter,* Rhodesia missionary, to serve as nurse in the Negro Boarding Home and High School at Camden, South Carolina. She says it was a happy, busy year and that the Home is a much-needed institution.

Arza Maude Smith has been trying to get to Congo for two years. She says: "I think I have realized the ambition of the little girl who, after hearing a stirring missionary address, said she would like to be a 'missionary on furlough.' At present I am teaching at Alvan Drew School, Pine Ridge, Kentucky."

Martha Robinson (North Africa) writes: "In June, 1942, I received my Master's degree in religious education at Scarritt College and the following September went to Whiteville, North Carolina, where I taught Bible in the high school until I was called home by the death of my father. The past months have been spent with my mother, but in September I plan to resume Bible teaching in Whiteville. I found the work there a real challenge."

Norene Robken (Congo) says her furlough has been anything but dull. She taught social sciences during the school term of 1942-43 at the Central Consolidated School, Genoa, Arkansas. This is the largest school of its kind in Miller County and is attended almost entirely by tenant farmer children.

For family reasons *Frances Van Dyne* (North Africa) is at home in Chevy Chase, Maryland, this furlough year, after two years of graduate work at Scarritt College. She writes that she is keeping close touch with "our parish abroad."

Evelyn de Vries gives the following account of herself: "This last year has been one of varied but profitable experience teaching in the high school in Sweet Home, Oregon. My prayer is for a speedy return to normal conditions so that I can return to our work in Africa."

Glora M. Wysner completed her graduate work at the Kennedy School of Missions in May, 1942, and was granted the Ph.D. degree. She is now serving as Special Consultant on Moslem Relations for the Foreign Missions Conference of North America.

Education and Cultivation

(*Continued from page 25*)

All jurisdiction schools are held in co-operation with the Board of Education and they furnish highly competent and acceptable deans, as well as helping in many other indispensable ways. The successful achievements of our Summer Schools are attributable to the finest kind of co-operation of many different groups of the church seeking the same spiritual objectives.

Space precludes an account of the high type of training available in fifteen pastors' and conference schools, and of the fine cultivation program provided in a dozen conference Woman's Society of Christian Service schools where literally thousands of women receive new incentives and acquire new skills for Christian service. In due time the records will be properly reported, but neither this account nor those records can do more than estimate the far-reaching spiritual values of the summer's activities.

MY CHRISTIAN VENTURE

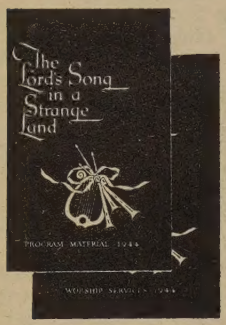
Spiritual Foundations

Interconference Meeting

Chapel—150 Fifth Avenue, New York

October 15, 1943 **10:30 and 2**

PROGRAM PACKET, 1944. For Adults. 50 cents



The packet for 50 cents includes the two booklets, either English or Spanish. Quantity prices: Program, 3 for 60 cents; worship services, $1 a dozen.

This packet contains the program booklet, "The Lord's Song in a Strange Land," and the booklet, "Worship Services."

SPECIAL NOTICE!

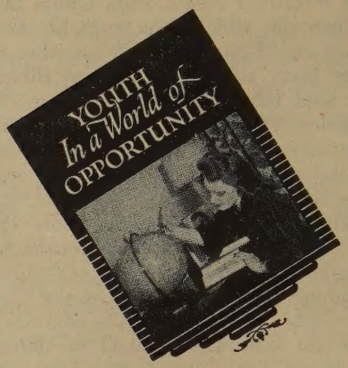
Spanish Edition

The program and worship services for 1944 are available in Spanish. DO NOT FAIL TO STATE THAT YOU WISH THE SPANISH EDITION.

YOUTH PACKET, 1943-44, Price, 65 cents

Containing:

A program book, "Youth in a World of Opportunity," contains twelve worship services and twelve programs for an interest group of girls in the Commission on World Friendship to study the work of the Woman's Society of Christian Service, September, 1943, through August, 1944. (Single copy, 45 cents.)



Fun and Festival Among America's Peoples. Folk songs and games, recipes, and festival ideas for fellowship programs. (Single copy, 25 cents.)

Personnel card, etc.

The Week of Prayer and Self-Denial

Worship and Program Materials.

In quantities 6 @ 35c 12 @ 65c
Single copy 10c each

A Worship Service for a Retreat.

In quantities 25 @ 75c 50 @ 1.30
Single copy 5c each

Notes on Retreats. By Vida D. Scudder. Free.

Gift Envelope. Free.

Note: A packet containing one each of the above and the poster has been sent by conference officers to each society in the local church. If not received please notify the conference officers, not Literature Headquarters.

THANK OFFERING

"A Millionth of Thy Gift." A playlet (new).
In quantities: 12 @ 30c, 5c each

This contains messages from various fields where our missionaries and deaconesses work. It is for the program of average length. It may be cut—or enlarged if an evening's program is desired.

A Thank Offering Worship Service.
In quantities: 100 @ 50c, 25 @ 15c, 5c each

Thank Offering Envelope.
Per 100, 20c

Three Special Offerings. Free.

NEW FIELD LEAFLETS. Free Packet

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CRISIS AT CHEELOO UNIVERSITY
EWHA COLLEGE CARRIES ON
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ALVAN DREW SCHOOL
FOR THE CHILDREN'S SAKE. Wyoming Community Church
A HAVEN IN A STORM. St. Mark's Center, New Orleans
JERRY OF MALVINA. Malvina Community Center
MANLEY COMMUNITY CENTER
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